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WITH REFLECTIONS
ON THE
PRESENT CONDITION AND PROSPECTS OF RELIGION
IN THAT COUNTRY.

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CHAPTER XX.

FLORENCE TO ROME.

Tuesday, June 10th.—Leave Florence, at ten minutes to seven A.M., for Pisa; picturesque appearance of towns perched on hills, with churches, campaniles, convents, and castles. Here and there the road runs by the side of the Arno, amid vines hanging in festoons from maple-trees and elms. Arrive at Pisa at half-past nine; make an other visit to the Duomo or Cathedral. What a noble decree was that of the Pisans about eight hundred years ago, when they resolved to erect this magnificent building to the glory of God, as a thank-offering for their commercial prosperity, and for the success of their arms in Sicily against the Saracens! May not the great commercial Nations, in this age of

enlightenment, learn some lessons of true wisdom and patriotism from the merchant princes of Italy in the middle ages?

Reach Leghorn at half-past one P.M.; go to the Consul's office of the Papal States to procure a *visa* for passport, the first *visa* that has been demanded of us since we left England; go on board the steamer, the "Provence;" a beautiful night, with a glorious full moon streaming on the calm sea; the eve of St. Barnabas; remained on deck all night. Under such circumstances, at night on the sea shining brightly with the light of moon and stars, one can hardly fail to experience some of the spiritual comfort which cheered that holy Apostolic missionary, and others like him in every age, in their voyages over the deep, bearing the light of the Gospel to heathen lands, and gladdened by the spiritual light within them, shedding its beams on their path.

Arrive at Civita Vecchia at half-past eight A.M.; luggage minutely examined at the Custom-house, but all charges of landing, &c., fixed by tariff, and much trouble saved thereby. The waiting-room, &c., at the Station, does

credit to the Papal Government, and to the management of the Director, M. Brockmann. Leave Civita Vecchia on Wednesday morning, June 11th, at half-past eleven; the railway runs for some time along the coast, and then diversified by a dilapidated, desolate casale, or a middle-age fortress in ruins. Occasional patches of corn, and luxuriant grass, and large tracts of waste land, overgrown with poppies, and thistles, and here and there beautiful pools of clear, fresh water, running in long conduits, and ministering refreshment to herds of noble oxen and buffaloes. How great are the capabilities of this country, if it were properly cultivated! But, as Pliny said of old, the "latifundia" or vast farms, without sufficient capital or labour expended upon them, have been ruinous to Italy; and the malaria comes and takes possession of what is abandoned by man; and instead of being, as it might be, a fair garden, this tract of country is almost a desolate wilderness. Even the railway stations fail to attract any population, and are mere isolated huts or sheds, with a single gendarme standing at the door, as if in despair of finding a

neighbourhood. At last you catch a sight of St. John Lateran, and St. Peter's, and Monte Testaccio.

The train was almost filled with French soldiers sent by Napoleon III. to Rome, to protect the Pope. I sat next to a French "Sœur de Charité," who was going on a mission of love to the same city. Among the bustle of travellers eagerly stirring about in the hot cabin,—for it is little better,—in which we were packed on our arrival at Rome, she stood by herself, calm, gentle, and self-collected in her religious dress, a "lilium inter spinas."

"But can this city ever become the Capital of Italy?" is the thought which suggests itself when you sit in this waiting-room of the Terminus of the Railway, which is now the principal entrance to Rome. Can this be the Capital of Italy? A French officer was my companion on the *banquette* of the omnibus which carried us through the half-deserted streets that brought us from the station through the Porta Portese, by the prison of S. Michele, and through the Borgo S. Spirito, over the Tiber, by the Ponte S. Angelo; to the Campo Marzo. He did not seem to have

much respect for those whom he and his troops had come to protect, but amused himself with criticizing the appearance, &c., of the Pontifical Zouaves.

CHAPTER XXI.

ROME. THE CANONIZATION.

WITH all its melancholy appearance, dilapidation, dirtiness, decay, and desolation, which fill the heart with sadness, on the first entrance into Rome, especially from Civita Vecchia, Rome has still a position in the world which no other city can boast. At this time it has attracted thousands and tens of thousands, from almost every part of the world. Cardinals, Patriarchs, Archbishops, and Bishops, nearly 300 in number, and an immense concourse of Ecclesiastics, about 3000, and of people from all quarters, are now dwelling at Rome, at Whitsuntide; and some have even ventured to compare this gathering to that of “devout men, out of every region under heaven,” on the day of Pentecost, listening to the voice of St. Peter. Indeed, this is the comparison used by Cardinal Mattei, in the

name of all the Bishops, in his address to Pope Pius IX., in the Consistory held the day before yesterday¹.

Every one's mind seems full of that Address, and of the Pope's Allocution which preceded it. The occasion which produced it, the Canonization of twenty-seven persons², who

¹ See the commencement of their *Indirizzo*, or Address, to the Pope. Whence did the 265 Bishops learn, that on the Day of Pentecost, the Apostles "were seated by the side of the *Blessed Virgin*," when the tongues came down upon them? Their words in their Address to the Pope are, "We feel our own tongues thrilling with the flame of that sacred fire, which inflamed the most gentle heart of *Mary*, at whose side the Apostles were sitting." With like confidence, Roman Divines and Painters, in the present day, place the Blessed Virgin among the Apostles at the *Ascension*, without any warrant from Scripture, and against the earlier tradition of the Roman Church itself; see the poem of Arator, deacon of Rome, which he inscribed to Pope Vigilius, "on the Acts of the Apostles," in the sixth century, i. 55.

They also say in their Address, that "Mary was enriched by Pius IX., with the title of Immaculate," ("Immaculatae titulo per Te aucta,") and thus they bear witness to its *novelty as an article of Faith*.

² Twenty-six Martyrs and one Confessor, Michele de Sanctis.

died at Nangasaki in Japan, more than 260 years ago, viz. on Feb. 5, 1597, was indeed a memorable event, but in some respects of secondary importance to what was produced by it.

Canonizations are not infrequent at Rome. Nearly a hundred are enumerated by those who have written upon this subject, for example by Dr. Giacinto Amici, of "the Sacred Congregation of Rites." But the Canonization which took place in St. Peter's Church on Sunday last, Whitsunday, the great Festival when all Christendom celebrates the Descent of the Holy Spirit from Heaven, was not only remarkable in itself, but of an extraordinary character in its circumstances and consequences.

The Church of St. Peter was adorned with gorgeous decorations, and blazed with the splenflour of many thousand lights, and was embellished with pictures representing the miracles said to have been wrought by those whose names were enrolled by the Pope in the Catalogue of Saints; and their standards, magnificently emblazoned, floated in the air.

If the blessed spirits of the Martyrs are

conscious of earthly things, surely they must be deeply grieved by such homage as this. The brilliant and ostentatious magnificence of the ceremonial could have little charms for those "holy and humble men of heart." Canonizations are costly things. Sanctity is purchased at a high price at Rome³.

The enormous expense, calculated at more than 40,000 scudi, gathered together as *Alms*, especially by the Franciscans, to whose Order most of the twenty-six Martyrs belonged, would have naturally suggested the question, why this was not rather devoted to the glory of God, in the promotion of the Missionary cause, to which they gave their lives. Their own escutcheons, brilliantly embroidered with heraldic pomp, would have had little attrac-

³ See above, Chap VI., near the end. Cardinal Wiseman, in his recent address to the Roman Catholic Clergy of Westminster, says, "You are aware that the preliminaries of Canonization are numerous, and often extend through generations, and even centuries, and may be interrupted by wars, by revolutions, by *political separations*, by relaxations of zeal, or by *deficiency of pecuniary means!*"

"*Omnia Romæ cum pretio*" (Juvenal iii. 184) is too true now.

tion for their meek and gentle hearts. How much more would they rejoice to see efforts of quiet self-sacrifice, and fervent zeal to advance the standard of the Cross! We are told by the *Osservatore Romano* that 37,000 pounds of wax were used on the occasion, to illuminate St. Peter's at mid-day! Might not their value have been better spent, and in a manner more pleasing to the souls of the Martyrs, in dispelling the darkness of heathenism, and diffusing the light of the Gospel? Surely the light which blazed there on Whitsunday, had little resemblance to that which came down from Heaven on the Day of Pentecost.

But one of the circumstances of this great ceremonial must have been still less acceptable to the souls of the holy men for whose honour it was devised. For weeks and months the Church of St. Peter had been undergoing a sort of architectural revolution, to prepare it for this Canonization. Indeed, in an engraving just published at Rome, which represents that ceremonial, the master of the works, Signor Poletti, is designated as the architect of the design which transformed St. Peter's for the occasion.

Pictures had been painted, and placed in lunettes, fourteen in number, scaffoldings erected, columns and architraves fashioned and fixed, aisles and arches blocked up, till St. Peter's, at last, might be said almost to have lost its identity. Patriarchs, Primates, Archbishops, and Bishops had been summoned to the Canonization from all parts of the world.

And yet on the very day of the Canonization, when thousands were assembled in St. Peter's prepared for the purpose, the Church of Rome, in the person of her Pontiff, professed to be *patiently waiting* for the inspiration of the Holy Ghost, to teach her how to proceed! "After vows" she "made inquiry¹." With a semblance of holy caution, and reverential awe, she sent up solemn supplications to heaven, for the illumination of the Holy Spirit; and she made Him, as it were, to be responsible for a foregone conclusion, on which she herself had resolved many weeks before, namely, for the Canonization of twenty-seven persons, henceforth "to be venerated as

¹ Prov. xx. 25.

Saints, and to be invoked in prayer by all the faithful of Christ⁵." Indeed she even feigned to be extremely reluctant to do the very thing for which she herself had made all this vast preparation.

The Procurator of the Canonization was instructed by her to entreat earnestly (*instanter*) the Pope to comply with his wishes, and to canonize the Martyrs. He knelt before the Pope, and uttered his prayer. But no, the intimation from above had not yet been received. They must pray again for it. The Procurator must kneel again before the Pope, and reiterate his entreaty, earnestly and more earnestly ("*instanter et instantius*"). But still the petition is not granted; he must wait longer, and must pray again. Then the Pontiff himself invokes the Holy Spirit. He intones the Hymn, "Veni, Creator Spiritus."

The Procurator repeated his petition for the third time, earnestly, more earnestly, and most

⁵ As a specimen of the language of the Papal decree on the occasion, it may suffice to mention that "Michele de Sanctis, one of the twenty-seven," (who was not a Martyr, but a Confessor,) is said to have "not at all differed from Angels, except in having a mortal body."

earnestly, ("*instanter, instantius, et instanssimè,*") that the Martyrs may be enrolled by the Pope in the Catalogue of Saints, and be venerated as such by all the faithful of Christ.

Then at length the Roman Pontiff, having his mitre on his head, and sitting on his Throne, at the west end of St. Peter's Church, with long lines of Cardinals, Archbishops, and Bishops, ranged on his right hand, and on his left, pronounced the memorable words, "*Beatos* (here were recited the names of the Martyrs) *sanctos esse decernimus et definimus, ac sanctorum catalogo adscribimus, statuentes ab Ecclesiâ Universali eorum memoriam annuo die eorum natali piâ devotione recoli debere, in nomine Patris et Filii et Spiritû Sancti. Amen.*"

He then commenced the *Te Deum*; and after it he *prayed to the Saints*, whom he himself had canonized, "orate pro nobis." After he had hewn out his idol, he fell down and worshipped it⁶.

⁶ Isaiah xliv. 17. "The residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me."

Such was the event of last Sunday, the feast of Pentecost, at Rome.

The circumstances of that event supply a sufficient answer to those who say that the only difference between *Roman* practice and that of the rest of Christendom is this, that whereas *other* Christians designate holy men (such as the Evangelists, Apostles, and some of the Ancient Fathers) as Saints, by their own act of private judgment, the Church of Rome does it with *Authority*. For what is a Canonization? what was the act of Sunday last? It was not simply an expression of opinion that such and such persons are holy, and that their memories ought to be venerated. No; the Church of Rome has *another* ceremony, that of *Beatification*, which brings out strongly what she means by *Canonization*. One of her Pontiffs, Benedict XIV., in his work on Canonization, has explained her mind in this respect;

"By *beatification* (he says) the Pope *allows* a servant of God to be venerated with ecclesiastical honour (*cultus*); *but* in a *Canonization*, the Pope pronounces a judicial sentence and decree, by which he *commands* and *or-*

dains that the *entire Catholic world* should honour, and *offer prayers to*, the person or persons who are canonized?'

Such was the act of Sunday last. If the souls of the martyrs were cognizant of what was then done, what must have been their emotions? And how must this act have been viewed by Him, who did see it, and to whose ever-blessed Name that Day is consecrated,—how must it have been regarded by the Holy Spirit of Truth who dwells in the Church of Christ? In what light must it have appeared to Him who "is a jealous God," and who will "not give His honour to another?"

Strange indeed it is, that a frail man, one who may himself be set on the left hand at the Day of Judgment, should assume to himself the power of God, and seat himself on the Throne of judgment, and decree men to be Saints, and assign to them a share in God's honour, and command all the faithful of Christ

⁷ See Pope *Benedict XIV.* de Beatif. et Canon. § i. 37, and *Cardinal Bellarmin*, De cultu Sanctorum, i. c. vii., who says that "Canonization is that judicial sentence, by which those honours are decreed, which are due to them who reign in bliss with God."

throughout the whole world to bow down and offer prayers and supplications to them, and make them into Mediators between God and man, although God Himself has not given us any warrant for the belief that the Saints departed hear our prayers, or, if they do, are able to grant them; and has taught us that all prayer must be offered with faith, and that whatever prayer is offered otherwise⁸ is sinful and offensive in His sight.

This claim of the Pope to *give places in heaven* to those whom he canonizes, is boldly put forth in the Medal which has just been struck at Rome, and which represents Religion seated at the Vatican, with a crown and palm in one hand, and the Cross, the Tiara, and the Keys, and looking up to heaven to twenty-seven stars, representing these twenty-seven saints, and which bears this inscription,

“Sanctorum Mater quos dat nora sidera caelo.”

Here also a question arises. If the Roman Pontiff may “define and decree” men to be Saints, and that they are to be invoked in prayer by all Christians, how is it that this

⁸ Rom. xiv. 23. James i. 6, 7.

power was never exercised by the Apostles or other Bishops in the best ages of Christianity? Did St. Peter or St. Clement ever canonize Martyrs, and pray to them for aid? No. Did Pope Leo I., or Pope Gregory I.? No. Did any of the early Bishops of Rome? No. The researches of Pope Benedict XIV. on this subject have discovered no instance of a Canonization by a Pope for about a thousand years after the birth of Christ. The first Canonization recorded is that of S. Uldaric, by John XV., in 993^o. The comparative novelty of the practice is a strong argument against it. And when we consider what the act of Canonization amounts to, that it is equivalent to an assumption of the Attributes of Divine knowledge and judicial authority, and that it displays itself in raising mortal men, as objects of devotion and prayer, almost to a level with the Godhead, we are constrained to say, that the Roman Pontiff, *sitting on his throne in the Church of God*, and issuing a decree to

^o A papal journal which is published at Rome, entitled the "Civiltà Cattolica," modestly asserts that "the authentic documents of all the Canonizations anterior to the tenth century are lost." (June 7, 1862, p. 545.) Is Rome so careless of her ancient documents?

the whole world, as he did last Sunday, and commanding them to venerate and offer prayers to twenty-seven men, who died in a distant land more than 250 years ago, may almost be said to have identified himself with one who is described by the Holy Spirit speaking by St. Paul as "*sitting in the Temple of God, and showing himself as if he were God!*"¹

One further reflection here.

As was already said, about a hundred Canonizations have taken place at Rome. But the Canonization of the present week differs from all preceding ones. It differs from them in the vast assemblage of Cardinals, Patriarchs, Primates, Archbishops and Bishops, and others who have been convened to take part in it, and who have associated themselves with it. And it stands unprecedented in another respect also. It was a *religious* act done for a *secular purpose*, and for a *temporal end*. This is evident from that vast concourse of the Roman Hierarchy from all parts of the world, who greatly outnumbered the Bishops assembled at the Council of Trent². Their

¹ 2 Thess. ii. 4.

² Cardinal Wiseman, in his Reply to the Roman Catholic Clergy of "the Archdiocese of Westminster,"

presence was in no wise necessary for a Canonization. The other Canonizations at Rome have been effected without any such assemblage. No: it was not to take part in a Canonization that the Bishops of the Roman world were summoned to leave their flocks at Whitsuntide, when they might have been expected to be holding Ordinations in their Cathedrals, and to be administering the Apostolic Rite of Confirmation in their own Dioceses. It was not for any religious ceremonial that they were convoked. But the *religious ceremonial* itself was made the *pretext* for their convocation and meeting together for a *secular end*; for the maintenance of the temporal power of the Pope³. For this end St.

p. 32, says, "scarcely for an ecumenical council had there ever been such a concourse of Bishops, never on an errand of such pure feeling. The wisdom of the Episcopate has been rarely so copiously brought together, its hearts certainly never."

³ Cardinal Wiseman disputes this conclusion in his Reply to the Roman Catholic Clergy "of the Archdiocese of Westminster," p. 20, and in support of his denial he appeals to the presence of *Cardinal Antonelli* at the Canonization in the habit of a deacon. "If beforehand,"

Peter's Church was decorated with silk and brocade and crimson velvet, and illuminated with many thousand lights, and adorned with painting and banners. For this end the Holy Spirit Himself was invoked, and the "Te Deum" was sung. And if any one had the least doubt (as scarcely any one in Italy has even among the peasants themselves) whether this was, or was not, the real *end* and *aim* of the Papacy in the present Canonization of the Martyrs of Japan, let him read the Pope's Allocution to the Priests who have flocked to

he says, "any one had entertained the popular idea, that all this gathering had a merely *political* object, he must now have felt that it was *purely sacerdotal and ecclesiastical*, when he beheld even the *Roman Statesman* who has courageously kept at bay, for years, the enemies that would have swallowed up the entire dominions of his sovereign, now in the subordinate habit of the deacon, bearing devoutly in his uplifted hands the divine mysteries for the Pontiff's participation."

But is not this the very thing which is deplored by pious and thoughtful men, that, when the Church of Rome desires to accomplish her *secular* purposes, she resorts to *spiritual* pretexts? she dresses up her diplomats as deacons, and puts a chalice into their hands?

Rome, and who assembled in the Sistine Chapel in the Vatican last Friday. Not a single word does it contain concerning the Martyrs. Let him read the Allocution pronounced by the Pope himself to the Cardinals and Bishops in the Consistory held on the morrow of the Canonization; let him read the Address of the 265 Bishops, signed on the very day of the Canonization, and delivered by Cardinal Mattei in that Consistory, in the name of the Roman Episcopate, against those who impugn the Pope's temporal power'.

' E. g. the Pope's Allocution affirms that the "temporal monarchy of the Roman See is necessary," execrates the "impious conspiracy and the wicked arts and contrivances of those who desire to overthrow and subvert the civil monarchy of the Apostolic See," and as to their opinions, "reprobamus, proscribimus, atque damnamus," says the Pope. And the Indirizzo of the Bishops (which is dated June 8th, and was recited on the 9th) echoes that language, and declares that all who hold the States of the Church, (the King of Italy,) are guilty of sacrilegio; that all their acts in so doing are null and void; and they themselves are liable to ecclesiastical censures and penalties. . . . But scarcely five words are said concerning the *Japanese Martyrs* in these lengthy documents.

If, then, those holy men, who were martyred in Japan, were cognizant of the proceedings which have taken place in connexion with their Canonization, surely they might well feel sorrow and grief that their names, which Rome professes to honour, were used to give a specious colour of spirituality to an act of state policy; and they would have said with honest indignation, worthy of Christian Martyrs,—“*If* the temporal power of the Papacy ought to be maintained, let it be maintained on its own merits; and *if* the Patriarchs and Primates, Archbishops and Bishops, of the Roman world, ought to be summoned to its defence, let them be summoned openly for that purpose. But let not the Roman Pontiff profess to be so desirous of raising saints to seats of glory in heaven, in order that he may secure his own throne upon earth⁵.” And

⁵ An additional evidence of the real character and purpose of this great gathering of Bishops has been supplied by a remarkable document, which has been brought to light *some months after* the Canonization; and strange to say has first been published by *Passaglia*, in his Journal “The Mediatore” (for Oct. 25th, 1862), that same Journal which contains the names of 9000

whatever might be the case with the Martyrs, who are merely men, may we not with reverence say, that the Holy Spirit would be grievously provoked by that hollow pretence and hypocritical profession of reverential caution and circumspection, which, according to a stereotyped formula, feigned unwillingness to do what it had itself commanded to be done? Would not the Holy Spirit be grieved and provoked by that miserable dissimulation, which, with a ready-made conclusion in its mind, invoked His divine guidance and illumination for a process already determined, and sued for His benediction in exalting God's creatures to a participation in that homage, which belongs only to God; and which attempted to make the Holy Spirit of Truth an abettor in

Priests, who have prayed the Pope to surrender his temporal power.

This singular document consists of *sixty-one theses*, or propositions, which were communicated by the Pope to the Bishops at the Canonization; and are intended to supply material for "a dogmatic Bull," condemnatory of certain popular opinions on State Policy, which are specially obnoxious to the Papacy, and are adverse to its temporal power.

an act of disingenuousness and equivocation, and even of blasphemy against the Most High?

This Canonization of the Martyrs on Sunday last, may therefore take its place by the side of that other act of the Papacy, which was performed in this Church, on the 8th Dec., 1854, in the presence, and with the concurrence, of a large number of Cardinals, Archbishops, and Bishops, convened for that purpose, namely, for the promulgation of a *new article of faith*, the dogma of the *Immaculate Conception* of the Blessed Virgin Mary—a dogma which exalts her to a participation in that original sinlessness which belongs only to Christ. And may we not say that these two acts of the Church of Rome are filling up the cup of God's wrath against her, and are even now making it overflow with the bitter outpourings of His indignation upon her?

Many are the speculations which are now rife at Rome concerning the secret history of the Papal Allocution, and of the Episcopal Address in reply. But these conjectures are of little importance in com-

parison with the documents themselves. "There is little doubt that the Episcopal Address was drawn up under the superintendence of Cardinal Wiseman⁶.

To-day, June 12th, the Pope went with a numerous cavalcade to the Porta Pia, at the north-east side of Rome, to be present at the laying of the first stone of a new Pontifical

⁶ Indeed this has been avowed by the Cardinal himself, in his reply to the Roman Catholic Clergy of the "Arch-diocese of Westminster;" he there states that he was chosen to preside over the Committee of eighteen Bishops, (p. 24,) who had the task of framing the Address, and who, he says, "represented the entire Episcopate, and would have represented it with equal advantage in any other period of the Church (p. 28) . . . A singular wisdom seemed to me," he says, "to have presided over the actual, whatever might have been any other possible, choice. Deliberations, more minute, more mutually respectful, more courteous, or at the same time, more straightforward and unflinching, could hardly have been carried on. More learning in theology and canon law, more deep religious feeling, a graver sense of the responsibility laid upon the commission, or a more scrupulous regard to the claims of justice, and no less of mercy, could scarcely have been exhibited. Its spirit was one of mildness, of gentleness, and of reverence to him who rightly claimed it."

barrack, which is to be built on the site of the ancient "Castra Prætoriana," the military quarters of the Imperial body-guard. He was attended by De Merode, Minister of War, Cardinal Wiseman, and other Bishops, among whom an Irish Prelate, Archbishop Cullen, was commissioned to take a leading part in the ceremonial.

CHAPTER XXII.

ROME (*continued*).

Friday, June 13.—Went from the Corso toward St. Peter's, with the English Consul, to whose friendship, begun thirty years ago, on my first visit to Rome, we are indebted for many kindnesses. Crossed the Ponte Sant' Angelo. The Castle Saint Angelo, the Papal fortress, is now a French powder-magazine, and the French tricolor flag floats over its entrance. In fact, Rome may now almost be called a French City. Many of the Convents have become barracks for the French troops, of whom there are about 12,000 in Rome. French soldiers are quartered in the Palace of the Inquisition near St. Peter's, and in the Convent of Ara Coeli on the Capitol. Roman Poets complained of old that Rome had become a Greek City,—

“—— non possum ferre, *Quirites,*
Græcam Urbem,”

said Juvenal¹, with a strong emphasis and indignant contrast between the words *Quirites* and *Græcam Urbem*. What would they say now?

The interior of St. Peter's presented a strange spectacle. Workmen were busy in removing the apparatus which had been erected for the ceremonial of the Canonization.

They were mounting up ladders, and running along scaffolds with hammers and ropes in their hands, eagerly engaged in dismantling the Church of the drapery with which it had been dressed up for that Ceremonial. The Church was a scene of bustle and confusion. The noble marble pilasters of this august fabric had been covered over with coloured paper, and the magnificent arches of the nave had been fitted up with huge columns, backed with silk and velvet, with gilded festoons supporting the lunettes, in which were frescoes representing the acts and sufferings of the Japanese Martyrs. How the Pope and Prelates

¹ iii. 60.

of Rome, who may see daily in the Vatican the most beautiful works of ancient and modern art, both in sculpture and painting, could tolerate these wretched processes of ecclesiastical upholstery and millinery, is beyond all powers of conception. Is it that they cannot appreciate what is noble in its native beauty, and must adulterate it with counterfeits? We saw one of these colossal columns let down to the pavement by ropes and pulleys, and we were surprised to find that it was hollow like a drum, and ingeniously put together with long thin laths, covered over with coarse canvas and with tinted marble paper, and surmounted with stucco capitals. Some of the workmen were stripping off the paper in shreds from these pasteboard columns, and splitting up their materials for easy removal. In fact, the whole process resembled that which might be seen in a theatre, the morning after the representation of some gorgeous dramatic spectacle. And this was in the noblest Church of Christendom! The real beauties of the building were disguised, and sham, tawdry unrealities were displayed in their stead. Was not this like a judicial retribution? Was it not an

apt emblem of the true character of the ceremonial itself, for which all this apparatus had been contrived ? Was not *that* also a religious drama, a scenic spectacle ? brilliant and dazzling to the eye, with much show of religion, but with no soundness and solidity ; an unreal phantom, a hollow pageant, a splendid mockery ; a spiritual ceremony designed to serve a secular purpose, and characterized by much profession of humility, piety, and reverential awe, but, in truth, very derogatory to the dignity of the Godhead itself ?

No wonder that the Romans, accustomed to see what is hollow and false in the forms of religion, should indulge in humorous sarcasms upon them. No wonder that this theatric transformation should have provoked a smile and a jest. “Is the Pope going to leave Rome?” is the question often asked at this critical time. “Yes, to be sure he is,” was the reply, “he is making ready for his journey from the Vatican, and he has already *packed up St. Peter’s*” (ha imballato S. Pietro).

A friend of ours who was present at the Canonization, deplored that the beautiful western lights of the Church were blocked up

on that occasion, and that the atmosphere of the Church was reduced by the vast number of candles and their smoke to the dun yellow hue of a London fog.

Near the west² end of St. Peter's, on opposite sides of the Church, are marble slabs let into the wall, which commemorate the promulgation of the doctrine of the *Immaculate Conception* by Pius IX., on Dec. 8, 1854; on which occasion, as an inscription there affirms, "he fulfilled the desire of the whole Catholic world," by decreeing as an article of faith, that the Blessed Virgin was exempt from original sin. On other slabs of marble are inscribed the names of the Cardinals, Archbishops, and Bishops who assisted at that promulgation. There is *one name* which is *not there*; the name of a person who was not a Cardinal, Archbishop, or Bishop, but who was "pars magna," or rather "pars maxima," next to the Pope—*Carlo Passaglia*. He was selected by the Pope to be the advocate of

² It will be remembered that St. Peter's does not stand east and west, but that the entrance is at the *east* end.

that doctrine, and published three quarto volumes in its defence, which were printed at the Roman Propaganda, and may still be seen in its office. A fresco has been painted in the Vatican by a distinguished Roman artist, Podesti, to commemorate that event, and there the figure of Passaglia occupies a principal place; and notwithstanding some earnest entreaties from high quarters, the artist has declined to erase it. What a strange revolution! What is now the position of Passaglia, who was the "observed of all observers" at that great concourse of Bishops in 1854, and was the chosen champion of Rome on that occasion? At this the next assemblage of Bishops convened by Pius IX., in 1862, he is regarded by her as one of her bitterest enemies³. His papers at this moment are in the hands of

³ As a specimen of the temper of certain Roman writers, in speaking of Passaglia, a few words may be cited from M. Le Veuillot's lately published Volume entitled, "Le parfum de Rome." "Voici le vrai infâme . . . le prêtre ennemi de l'Eglise; c'est le parricide, c'est Judas . . . de la synagogue au prétoire il promène l'impuissance de sa trahison. 'A trente deniers le juste! Qui me compte trente deniers, et je livrerai le Vieaire de Jésus-Christ? Infâme!'"

the Inquisition; his escape from Rome was due, in great measure, to English friends; and he was denounced—not in name, but in terms—by the same Pope, Pius IX., in the Allocution delivered last Sunday; and this same Carlo Passaglia has collected, and is now collecting many thousand names of Italian Priests, some of high⁴ position in the Church, who affix⁵ their signatures to an address, representing to the Pope the evils which

⁴ Among those who have signed the address are 76 Vicarii Capitolari, and 1095 Monsignori and Capitular Dignitaries.

⁵ They now amount to *nine thousand*, Oct. 1862. Their address has been published at Turin, in a Volume entitled, "Petition of Nine Thousand Italian Priests to His Holiness Pius IX., and to the Catholic Bishops united with him." Attached to it is a Preface and a Postscript by Passaglia, who says that the number of signatures to the Petition would have been even *much larger* than it is, if many Priests had not been deterred from affixing their names by "threats and intimidations of the Bishops, and by decrees of the Congregations of Rome, and by judicial sentences of the *Pope himself*" (p. 176). Those who have signed the address have done so in defiance of these menaces.

A striking proof of the schism which is now rending the Church of Rome.

threaten Italy and Christendom, unless he surrenders that temporal power, for the maintenance of which the Pope himself has convened Cardinals, Patriarchs, Primates, Archbishops, and Bishops from all parts of the world.

The object of attack is the *temporal power*. I do not say that Passaglia, or that any of the many thousand Priests who have signed this manifesto, are prepared to reject an iota of the Pope's *spiritual* claims; at least, not in express terms. But inasmuch as the Papacy declares that *subjection* to itself is necessary to salvation, as is clearly affirmed in the Papal Bull, "Unam Sanctam," and inasmuch as the Pope affirms that "his temporal power is *necessary* to the well-being of the *Church*," and condemns all who maintain the contrary opinion, it is not easy to understand how any can call themselves "good Catholics," in the Roman sense of the term, who set themselves up against the Pope in this matter, and denounce his

* Of Pope Boniface VIII. "We declare, decree, and pronounce that it is necessary unto salvation to be subject to the Roman Pontiff;" inserted in the Roman Canon Law, Extrav. Com. lib. i. Tit. viii. Vol. ii. p. 1161, ed. 1839.

temporal power as injurious to the welfare of Italy and Christendom, and assume themselves to be wiser than the Pope in matters concerning the Papacy, and to have more zeal for the good of the Church, than the Bishop of Rome himself, whom they themselves call the “Supreme Head of the Church, and the Vicar of Christ upon earth.” It may, indeed, be said by some—it may be said by some among the many thousand Priests themselves who have signed that address—that they do not intend to touch a single article of Roman Catholic *doctrine*. But the fact is (whether they know it or not) they are assailing the very *foundation* on which *all Roman Catholic doctrine rests*⁷; they are assailing the *Papal Supremacy*. And how? Because they are rebelling against the Pope. Because they are

⁷ “What,” asks Cardinal Bellarmine, “is the subject under discussion, when we debate concerning the Supremacy of the Pope? I answer, In one word, it is the essence of Christianity” (*summa rei Christianæ*). *Cardinal Bellarmine, Præfat. in libros de Pontifice*, Tom. i. p. 189, ed. Colon. 1615, and he says (*lib. v. cap. 7, p. 350*), “that the Pope has authority over temporal matters with a view to spiritual good” (*in ordine ad spiritualia*).

refusing to submit to his authority, and are rising up in insurrection against it, in a matter which he asserts, in the most solemn language, to be of essential importance to the *spiritual* welfare of the Church, and to the maintenance of her *doctrine*. Can they put asunder what the Pope has joined together and declares to be indissoluble? If they wish really to estimate their own act from the Roman Catholic point of view, let them inquire what the *Pope* thinks of it? what almost all the Papal *Bishops* think of it? *That* is the true criterion to be applied.

It is, then, very remarkable that the Church of Rome is now being despoiled of her temporal power by her own children. Not by *Protestant* princes or *Protestant* people, but by those who profess themselves *zealous Roman Catholics*. Passaglia, the most distinguished member of that order, the order of Jesuits, which Pope Pius VII., when he restored them, called "the most vigorous rowers in the bark of St. Peter,"—Passaglia, the chosen champion of the Church of Rome, leads his army of Italian Priests against her, and at the head of that ecclesiastical legion, he presents his ma-

nifesto against her secular power, with the most humble professions of loyalty to her spiritual supremacy. The Pope's own subjects in about three-fourths of his dominions, have thrown off their temporal allegiance to the Papacy, and have chosen Victor Emmanuel as their King. Victor Emmanuel himself professes to be a dutiful son of the Church, while he takes possession of her territories, and does not disguise his intention to seat himself, if he can, on the throne of the Pontiff at Rome, and to be crowned King of Italy in the Roman Capitol. Even the Emperor of the French, the "eldest son of the Church," while he is protecting the Papacy at Rome, or rather while he is making Rome a city of France, has abetted the spoliation of the Papacy by counselling the Pope to renounce all claims on the larger part of his dominions which have revolted from him, and by recognizing Victor Emmanuel as King of Italy.

Passaglia and the 9,000 Priests with him can hardly remain where they are. Their position seems insecure, and hardly tenable; they are like persons who are trying to stand and fight upon an inclined plane. They must

either recede or advance. Either they must go backward to the dogmas of Ultramontanism; and must receive freely and unreservedly all the claims of the Papacy, temporal and spiritual; or else they must go forward and boldly challenge those claims, and apply to them a searching and unflinching criticism, and try them by the tests of Scripture and Primitive Antiquity. There is no middle course; and if they desire to succeed, and render true service to the Christian Church, and to the Kingdom of Italy, they must not cling to the Papal Canon Law, but appeal to the principles and usages of primitive Catholicity. They must renounce many of the decrees of Trent, and hold fast those of Nicaea.

These are strange events, and deserve careful attention, not only in a political, but in a religious sense. And, perhaps, the writer may be pardoned for expressing a belief, that in these wonderful events we may recognize a fulfilment of the prophecies of Holy Scripture.

All the greatest Roman Catholic Divines acknowledge that the city of Rome is designated by the name of Babylon in the Book

of Revelation by St. John⁸. Now, one of the things predicted of the spiritual Babylon by St. John, is, that some who had been formerly her *subjects* and *vassals*, would “eat her *flesh*, and make her desolate and naked,” and the divine decree against her is, “Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double!”

It is surely worthy of remark, that the sufferings of Rome at the present crisis concern her *temporal* power, as distinguished from her spiritual; they concern her “*flesh*,” the *carnal* element of her system, *that* element which she has too often used for carnal purposes. And they who are inflicting upon her those sufferings, and who are, at this time, “devouring her flesh,” and are “making her desolate and naked,” are *not* her *open enemies*, but those very persons, who were formerly her

⁸ If the reader wishes to see that acknowledgment in the words of Cardinal Bellarmine, Cardinal Baronius, Bossuet, and others, it may be found quoted in the Author’s Essay on “Babylon,” chapter ii., near the beginning, new edit.

1862.

⁹ Rev. xvii. 16.

¹ Rev. xviii. 6.

subjects, and who are even now professing themselves her friends.

If also we consider her present sufferings in relation to those which she herself inflicted upon *others* in former times, it will be perceived that they bear a remarkable resemblance to them. She has now been deprived of a large part of her temporal dominions; she has lost Romagna, the Marches, and Umbria; and the King of Italy, aided by the almost unanimous voices of the people of Italy, does not scruple to avow his determination to dethrone the Pope as temporal Sovereign of Rome: When Cardinal Antonelli said in his famous rescript that the Pope *could* not give up his temporal dominions, which he had received as a trust, to rule, and not to give away, there was a noble truth embodied in that inflexible "*non possumus*." But did it then cross the Cardinal's mind, that the Popes of old, for many centuries, turned a deaf ear to that same plea, when urged by Sovereign Princes in former ages? The Popes would not listen to the remonstrances of Kings, who said that they *could not* surrender their Realms to the Papacy, because they had received those

Realms to rule, and not *to give away*.[•] The Popes were inexorable, they deprived Kings of their dominions, and hurled them from their thrones, and those Popes who dethroned Kings have been canonized by Rome, and are now worshipped by her as Saints².

Pope Gregory VII. would not accept a “non possumus” from the Emperor Henry IV. Innocent III. would not accept a “non possumus” from Otho, or from King John. Honorius III., Gregory IX., and Innocent IV., would not tolerate a “non possumus” from the Emperor Frederick II.; and if Paul III. had had his will, he would not have tolerated a “non possumus” from King Henry VIII.; nor Pius V., and Gregory XIII., from Queen Elizabeth. And now the King of Italy, and People of Italy, and even many thousands of the Priests of Italy, will not listen to a “non possumus” from Pope Pius IX. Rome receives the same measure which she meted out to others for many generations. The Divine decree has gone out against her, “Reward her, even as she has rewarded you; in the cup which she hath filled, fill to her double.”

² See above, chap. iv.

We went from St. Peter's to the Villa Pamfili Doria, to the Fontana Paolina on the Janiculum, where was a beautiful view of the city lying beneath us in the quiet evening light, just before sunset. The fountain in the background added greatly to the beauty of the scene, with its cascades of clear, cool water, flowing down in copious streams into the lucid basin below. Turning back, we came to San Pietro in Montorio, said to be the spot where St. Peter was crucified; and saw Bramante's little model Temple, similar to that in Raphael's cartoon of St. Paul preaching at Athens.

CHAPTER XXIII.

ROME (*continued*).

Saturday, June 14th.—Went at seven in the morning to St. John Lateran, to be present at the Ordination, which takes place there annually on this day, the Saturday before Trinity Sunday.

The Bishop, who was holding the Ordination, was Cardinal Patrizi, Cardinal Vicar, Bishop of Portus, a successor of S. Hippolytus. He was seated in the apse of the Church, attired in brilliant robes spangled with gold, and wearing a scarlet cap, which he exchanged occasionally for a gilded mitre; he had also scarlet shoes and scarlet gloves, and at his side a crosier. On his right were some of the Canons of the Church, who assisted him in the Ordination, and on his left were the candidates for Ordination. These were

of several grades. Candidates for the Orders of

1. *Lectores or Readers.*

2. *Acolytes.*

3. *Subdeacons.*

4. *Deacons.*

5. *Priests;* which Orders were conferred on the Candidates respectively in succession.

The names of those who were to be ordained *Lectores* or Readers, were called over by a notary, and each answered "*adsum*" to his name, and they were presented by the Arch-deacon, and then were addressed by the Bishop, who gave them a Charge from the "*Pontifical,*" concerning the duties they would have to perform as *Lectores*, in the Church, viz. to read "*distinctè et apertè ad intelligentiam et ædificationem fidelium,*" so that all might *hear and understand.* He then delivered to them a Book, which they touched with their right hands, and he said a prayer over them, and they returned to their place.

Next, the names of the *Acolytes* were called over, and they were presented in like manner, and received a charge from the Bishop, concerning their duty to provide candles for the

Church, and bread and wine for the Holy Eucharist, and to make their own light shine before men, and to offer a reasonable sacrifice to God by holiness of life. He then delivered to each a candlestick, and an ewer, and said a prayer over them.

The *Subdeacons* came next, each clothed in an amice, an alb with a belt, and a maniple in his left hand, and a tunicle over his left arm, and a candle in his right hand.

The Bishop, sitting on his chair, with his mitre on his head, then addressed them, and told them that hitherto they had been free to return to the world, and to secular pursuits, but as soon as they had been ordained to the office of Subdeacon, they would be bound by a perpetual vow of Celibacy, and be devoted wholly to the service of the Church.

They then knelt down before the Bishop, and the Archdeacon called those who were to be ordained *Deacons and Priests*, and they came forward from their seats, and were arranged in front of the Bishop.

The candidates for the *Diaconate* differed in dress from the others, in having a stole in their left hand, and a dalmatic over their left

arm, and the candidates for the *Priesthood* had a cope¹ on their right arm, and a white napkin in their left hand.

The Bishop then knelt at a faldstool, and all the candidates for Ordination prostrated themselves flat at full length, with their faces on the ground, all ranged in a direction towards the apse of the Church, and in front of the Bishop's throne.

They continued lying flat on the ground, and then followed the Litany, in which, after supplication to the three Persons of the Blessed Trinity, and to the Trinity in Unity, in the same form as in our English Litany, was a long series of invocations of Saints, about sixty in number, each invocation being followed by the response "*Ora pro nobis;*" then came other supplications, closely resembling those in our English Litany, followed by the responses, "*Libera nos, Domine*" (Good Lord, deliver us), and "*Te rogamus, audi nos*" (We beseech Thee to hear us, Good Lord), corresponding in many respects to the Latin Litany used in our English Convocation.

At the end of the Litany the Bishop arose,

¹ Planeta, casula, chasuble.

and having his mitre on his head, and his crosier in his left hand, prayed for a blessing on those who were to be ordained, and who still remained prostrate on the ground.

After the prayer, they who were to be ordained *Deacons* and *Priests* stepped aside, and they who were to be ordained *Subdeacons* knelt before the Bishop, while he delivered them a charge on their duties, with regard to the Altar, the sacred vessels and vestments, and the water to be used in their ministry, and in washing the vessels and the vestments. He then delivered to each an empty chalice and paten, which they touched with their right hand, and the Archdeacon delivered to them ewers with wine and water, and a basin and towel; and after certain prayers, the Bishop invested each with the amice, and delivered to each a maniple, and clothed each with a tunic, and delivered to each a book of the Epistles, and authorized them to read it in the Church, both for the living and the dead, “*tam vivis quam pro defunctis.*”

After certain preliminaries, they who were to be ordained *Deacons* came and knelt before the Bishop. The Archdeacon presented them

to the Bishop with words similar to those in our English Ordinal. The Bishop asked whether they were worthy. The Archdeacon certified their fitness. The Bishop said, "God be thanked" (*Deo gratias*), and inquired of *the people* whether they had any objection to make to the Ordination of any of the candidates.

He then delivered a solemn charge on the duties of *Priests*; referring to the office of the Priests under the Law, and the seventy-two disciples under the Gospel. The candidates then knelt before the Bishop, and he laid both his hands on the head of each in succession, and the Priests who were present did the same, passing along the lines of the candidates as they knelt, and they continued to hold their hands upraised in the air, and the Bishop uttered a prayer. He then drew the stole from the left shoulder over the right shoulder of each, and invested each with the cope; and began the Hymn, "*Veni, Creator Spiritus.*" He then took off his gloves, and anointed the hands of each candidate with oil, and prayed that they might have the grace of benediction and consecration. He then closed the hands

of each, and one of the ministers tied together the hands of each, palm to palm, with a white napkin; and while each held his hands closed, the Bishop placed the Chalice with wine and water, and the Paten with the wafer between the fingers of each, and said to each, "*Receive the power of offering Sacrifice to God, and to celebrate Masses both for the living and the dead, in the name of the Lord, Amen.*" Their hands were then unbound, and they wiped them with a long towel; and a golden ewer and basin were presented to the Bishop, in which he washed his hands.

The Mass was then celebrated; at the Offer-tory each of the Candidates knelt before the Bishop, and offered to him a lighted candle, and kissed his hand. Many portions of the service were sung by the choir, accompanied with the organ.

There was much that was very striking and impressive in this service, and much that dates from the best times of primitive Christian Antiquity. The *appeal to the people* at the beginning of the Service, the charge to the candidates to *read the Scriptures clearly and*

distinctly for the edification of the People,— all this bore the stamp of genuine Catholicity. But it is much marred and impaired by the fact, that this appeal is made in a *dead language*, and that the Scriptures are read by the Church of Rome in a tongue which is not understood by the People. Does not her own Ordinal, therefore, utter a protest against her *practice*?

The Service itself seemed to have little interest for the people. There was a very small congregation. We may well be thankful that the Church of England, which has retained much of the primitive substance of the Ordinal, has abandoned the Latin, and has substituted the vernacular in its stead. Can it be doubted, that if the Church of Rome had done the same, this magnificent Church of St. John Lateran would have been thronged to-day with worshippers?

There is another characteristic of the Roman Ordinal, which tells greatly to its disadvantage as compared with the English Office. This is in the entire absence of interrogatories to the Candidates. The future Deacons and Priests answer *no questions*, and make *no declarations*,

in the presence of God and the Church, at their Ordination. They make no engagements and promises to which they may afterwards look back in their ministry for godly resolution and courage, quickened by the remembrance of the devout prayers offered by them and for them, for spiritual strength. Surely this is to be regretted, for their own sake, and for that of the people ; and we may be thankful to God for His guidance to those who framed our own Ordinal, in this respect.

The English Ordinal has sometimes been said to be defective, in not providing for that which the Church of Rome holds to be essential for the ordination of a Priest; viz. the commission to *offer sacrifice*, and to celebrate the Holy Eucharist, accompanied with the delivery of the Chalice and the Paten.

But on this it may be observed, that as far as any function to be rightly performed by a Priest is concerned, this is provided for by the Church of England, in the words, “ Receive the Holy Ghost for the office and work of a *Priest* in the Church of God;” and it has been proved by learned writers (such as Marinus, a Roman Catholic Author) that the

words in question in the Roman Ordinal, and the delivery of the sacred vessels, are not of primitive authority, but of comparatively recent introduction: the same may be said with regard to the anointing of the hands².

In saying this, we may also feel a wish that our Reformers had seen fit to preserve something more of the ancient ceremonial, in this solemn act of the Christian Church. Might they not have left the episcopal mitre? and especially the episcopal crosier, that beautiful, affecting, and expressive symbol of the love and care of the faithful shepherd, in feeding and tending the flock of Christ?

² On these points the reader may see more in Bingham's Antiquities, Book ii., chap. xix., sect. 17.

CHAPTER XXIV.

ROME (*continued*).

WE removed to-day from our hotel to apartments in Palazzo Parisani, in the Piazza S. Claudio. This house was built by the celebrated Cardinal Consalvi, Prime Minister of Pope Pius VII., and still belongs to his family.

We have a very large suite of rooms on the first floor, at a moderate price. This is one of the advantages of visiting Rome at this time, the middle of June, when all the English are fled. You may choose rooms any where, and the days are long, and the mornings and evenings are delightfully fresh, so that with high, airy rooms you may do very well; especially if the season be as favourable as it is now. We are near the Fontana of Trevi, which is a most refreshing sight in these summer days, with its streams of clear water, gushing out from its rocky sides, and sparkling

in the sun, and forming a little lake at their feet. Of all cities in Europe, none can be compared to Rome for its fountains, and at no time is their beauty more felt than at this season of the year. They are well described by George Dyer in one of his too much neglected poems¹,

“Adown they fall
Musical ever; while from yon blue hills
Dim in the clouds, the radiant Aqueducts
Turn their innumerable arches o'er
The spacious desert, brightening in the sun,
Proud and more proud in their august approach;
High o'er irriguous vales and woods and towns
Glide the soft whispering waters in the wind,
And here united pour their silver streams
Among the figured rocks, in murmuring falls
Musical ever.”

One of the first things we saw in coming into our piazza was a printed advertisement in large letters, of a work just published at Rome:—“Il Dominio Temporale del Vicario di Gesù Cristo, per *Monsignore Manning*, Protonotario Apostolico, e Preposto del Capitolo Metropolitano di *Westminster*. ”

It is printed at the press of the Roman

¹ Dyer, *Ruins of Rome*, p. 31.

Propaganda, where I procured a copy. The Author admits that the Temporal Dominion of the Pope *cannot* be maintained as an *article of faith*,—but he professes his belief that it is necessary to be defended as a providential fact, intimately connected with the divine institution of the Papacy, and may properly form the subject for an authoritative declaration of the Church, to which every one would be bound to submit²; and he asserts it to be already “a law of the conscience, and an axiom of the reason³,” and that it stands by the side “*of the Immaculate Conception as a theological certainty, if not as a definition* ;” and he remarks that the Roman Catholic Episcopate has raised its voice from all parts of the world in its behalf, and he quotes with approval the saying of Cardinal Bellarmine, appealing to testimonies in behalf of the temporal power, and asking, “If this is not the voice of the Catholic Church, where, let me ask, shall we find it⁴? ” and he expresses his conviction that the “dissolution of Christian society would be the inevitable conse-

² P. 18, 19.

³ P. 34.

⁴ P. 238.

quence of the Dissolution of the Temporal Power of the Pope⁵."

Roman Catholic writers boast of their own *unity*, and dwell with somewhat of uncharitable complacency on the schisms which divide Protestant Communities. But let them be requested to look at home. Let them consider the schism which is now rending in pieces their own body; a schism concerning a matter which affects in a vital manner their own Supreme Head upon earth, whom they call the "Vicario di Gesù Cristo;" as is admitted not only by such writers as Dr. Manning, but by the 260 Roman Catholic Bishops assembled at the Canonization, and by the Pope himself.

Dr. Manning's work on the temporal power is severely handled⁶ by the great champion of the doctrine of the *Immaculate Conception*, whose work on that subject was also printed at the Propaganda, Carlo Passaglia. Dr. Manning appeals to the unanimous voice of the *Episcopate in behalf* of the Temporal Power. Passaglia tells us that he has the signatures of *nine thousand Priests against it*.

.⁵ P. 87, and Indice, p. 247.

* In the "Mediatore," No. 29, and other numbers.

And the *People* of Italy—more than twenty millions—are likewise almost all unanimous against it. *Is this unity?*

What is the description which Passaglia himself, and the nine thousand Priests with him, give of the present state of Italy? “This question,” they state in their Petition⁷, “is severing the Italian Nation from the Roman Pontiff and Ruler, and, what is even more grievous, is dividing the Clergy among themselves, and splitting up the Priesthood into parties;” and they implore the Pope⁸ and the Bishops to renounce the temporal power, as the “only means now left of putting an end to the conflicts which are harassing Italy and exasperating its People, and are placing the State in antagonism to the Church, and the Priesthood in opposition to the Throne.” And further, they state their belief that unless these discordant Powers are reconciled, by the surrender of the sovereignty of the Papacy, “there is no temporal and spiritual damage which may not be justly apprehended, and no national or religious benefit which can reasonably be expected.”

⁷ P. 12.

⁸ Ibid. p. 24.

"Is this *unity*?" again it may be asked.

If we were disposed to rejoice in the divisions of a sister Church—as some of our Romanist brethren seem to find a malignant delight in our differences,—what abundant room for triumphant exultation is here!

It was observed long ago by Sir Edwin Sandys in his "*Europæ Speculum*," that the Church of Rome in his day excited the hopes of her people, and increased her own power, by disseminating, and even by fabricating, intelligence favourable to her own views⁹. This policy is still maintained. The people of Rome are encouraged to believe that England is about to become Papal, and that her Sovereign will follow the example of Queen Mary, who is represented on a Papal coin of Julius III., A.D. 1553, as making a humble submission to the Pope; "*ANGLIA, resurges.*" "*O England! thou wilt rise again,*" is the inscription on that coin, in which the Queen of England is represented as kneeling before the Pope and receiving his blessing. The

⁹ P. 110, "On the Policy of Papal News."

feeling expressed in that coin is rife at Rome, and is promoted by what Sir Edwin calls "the *policy of Papal news.*" I take the following paragraph from a Roman Catholic paper which calls itself the "*True Good News,*" *La vera buona Novella*, for Jan. 1, 1862, "Un articolo del *Times* sembra predisponga gli animi all' abdicazione della Regina Vittoria in favore del principe di Galles, suo figlio. Ed il *Monde* nota questo fatto, rammentandoci quanto s' è parlato della *conversione al cattolicesimo della Regina Vittoria stessa.*"

Dr. Manning has lately published another work in Italian, which has attracted some notice, and which possesses much interest for Englishmen, especially at this time. It is an Essay "On the Relations of *England* to Christianity, and to the Catholic Church." It was read as a Lecture at the "Accademia della Religione Cattolica," at Rome, on the 30th of last month (May, 1862), in the presence of Cardinals Wiseman, Patrizi, and about twelve other Cardinals, and a large number of Archbishops, Bishops, and Prelati; and was received with enthusiastic applause by the audience. He began with stating that

an “Accademia of the Catholic Religion had been instituted in Westminster, and was going on, prosperously, and may be expected to become a centre of kindred Institutions in England, and to exercise much influence by means of its literary productions, on the public opinion of England.” He then gave a sketch of the religious history of England, from the earliest times to the present day. He attributed the framework of the Civil Constitution of England to the influence of *Rome* in Saxon times, and ascribed the jealousy and insubordination of its principles toward the Holy See, and its proud spirit of national independence, and its secular and anti-ecclesiastical spirit, “to the influence of the *Norman* conquerors¹.”

He considered the essential principle of the Reformation to have been “a denial of the divine voice of the Church,” and that it effaced from the national mind of England “all idea of a visible Church endued with

¹ Surely it may be rather said that Rome, by means of the *Norman* Princes and Prelates, subjugated the native Church of Britain first, and next that of Ireland. See Abp. Ussher’s *Antiq. A.D. mcxv.*, and “Religion of Ancient Irish,” p. 62.

supernatural prerogatives²." To this cause he attributed the numerous sects of England. He then drew a picture of the *English Church*. He stated that "Episcopacy is generally regarded as a convenient form of Church government, rather than of divine institution;" that "the greater part of the Nation and of the *Clergy* live in complete ignorance or indifference" as to the true nature of Church regimen, and have "no intellectual perception of the real constitution of the Church;" and that they who teach the doctrine of the Apostolical Succession, and of the Episcopate, represent "una picciolissima frazione della Chiesa Anglicana;" and that among those who hold higher principles, there never has arisen any writer, characterized by true spiritual unction; the only one who had any pretension to that title —Jeremy Taylor — was merely a "versatile rhetorician, and a latitudinarian."³ He then proceeded to speak of the religious movement at Oxford in the present century; which he said was not due to any Catholic writers or preachers; but he states that it "stretched its

² P. 9. See also p. 10.

³ P. 18.

frontiers to the bounds of the Catholic Church, and founded its position eventually on the Council of Trent^{1.}" The opinions of this School led, he observes, to a reaction, which, strengthening itself with German Rationalism, has found its development in the lately-published Volume, "*Essays and Reviews.*" He quoted the character drawn of that Book by the "Committee of the Lower House of Convocation," and reminded his hearers that the "seven writers of these Essays are all members of the English Church; six of them hold Ecclesiastical or Academical offices; and therefore it may be said with all truth, that the Rationalistic School is widely established in England." "Every form of Heresy finds a home in the Church of England, and she has no power to throw it out of her system. She sits in her chair, dumb and confounded."^{2.} "And what is the cause of this unhappy condition? It is because she has separated herself from the centre of Unity—the Bishop of Rome. And there is no hope for her till she returns, with dutiful submission, to the Holy See. Is

there no hope of this happy result? "Yes" (he replies) "there are grounds for the most happy anticipations" (delle più belle, delle più vive speranze). The Conversions to the Catholic Faith in England are now "very frequent, numerous, and systematic; they result from the influence of the Catholic Church on the whole nation of England. There is a great change in the popular mind of England with regard to Catholicism. English Society is leavened by the influence of those who have been led to embrace the Catholic Faith. The Reformation, with all its ecclesiastical traditions, religious, political, and social, as far as it is a religion, is now *moribund*, and *must die* (è moribonda, e dovrà morire'). The recent organization of the Catholic Episcopate in England affords another ground of hope. The Catholic Church had perished in England; it comes forth *created quite new from the side of the Vicar of Christ*⁸. And a powerful inter-

* P. 28.

' P. 28.

"La Chiesa cattolica di oggidì esce tutta nuova del fianco del Vicario di Gesù Cristo." This allusion (surely not a very reverent one) to the creation of Eve from the side of Adam by Almighty God, brings out more clearly

cession ascends to heaven for England from our Immaculate Mother, to whom that Country was so religiously devoted in ancient days."

Such is the portraiture drawn of England and her Church by one of the most distinguished of her sons, one whom the Bishop of Rome has honoured with special marks of his favour⁹. Such is the picture presented by him to the eyes of Cardinals and Archbishops at Rome. Doubtless it has inspired their hearts with joy; and it may also be contemplated with profit by us. The eyes of Rome are fixed on England and on her Church. Rome will strain every nerve in order to raise up enemies against the English Monarchy and the English Church, especially from within ourselves.

Such publications as "Essays and Reviews," from the pens of English clergymen, are eagerly hailed by Romish divines. Romish divines do all in their power to magnify their im-

the fact that the creation of the Roman Catholic Hierarchy in England, in opposition to the existing Episcopate of England, was a wholesale act of schism.

⁹ As he himself has remarked, in pathetic language, in his "Dominio Temporale," p. 184.

portance, and to use them as instruments for shaking the allegiance of English men and women to the English Church, and of drawing them off to Rome. Such publications as those are doing the work of Romish Superstition and Usurpation, as well as of Infidelity and Anarchy ; and in proportion as they become more common among us, perversions to Rome will be more frequent, and the power of Rome will be aggrandized.

If the Bishops and Clergy of England needed admonitions and incitements to urge them to devote themselves more earnestly to Biblical Learning and Theological Studies, and to labour and to pray for the maintenance and advancement of sound Scriptural Catholic Truth, and to withstand the progress of Latitudinarianism,—and if the Laity of England require inducements to encourage such studies, and to strengthen the bands of Ecclesiastical discipline,—they may find them in the words addressed to the “Catholic Academy of Rome,” by one whose departure from ourselves all who knew and loved him must ever deeply deplore.

CHAPTER XXV.

ROME (*continued*).

June 15. Trinity Sunday.—Going out early this morning, met a procession bearing the host to a sick person; many of the common people fell on their knees in the streets before it. Went to the Service at the English Church at 8 A.M., and again at $5\frac{1}{2}$ P.M. The whole very well administered. No where does the English Service make so deep an impression as in Italy. The ascription of glory to God alone, without a rival or partner,—the reading of His Holy Word in a tongue understood by the Congregation,—the offering of prayer and praise,—the rehearsal of the Three Creeds in the same tongue, in which all hearts may unite,—the celebration of the Holy Communion in its fulness and integrity,—these and other characteristics of the English Liturgy

inspire the heart with thankfulness in a country where the primitive purity and simplicity of Christianity is overlaid with so much that obscures and corrupts it.

At eleven o'clock went to the magnificent Church of the Gesù; where was a large congregation, ready to listen to a sermon from a celebrated Jesuit Preacher—Padre Toeschi, I think, was his name. His discourse was a Panegyric on the Japanese Martyrs canonized last Sunday, three of whom belonged to the order of Jesuits.

In manner of delivery, and gracefulness of action, and ready flow of appropriate language, the sermon was an admirable specimen of sacred eloquence. My companion observed that the voice was managed with the utmost skill; at times modulated so as to be like a recitative, at others, softened with such pathos, as almost to bring tears into your eyes. There was very little exaggeration in the treatment of the subject. He gave a very graphic and noble description of the self-devotion of the Martyrs, their self-sacrifice, and their holy joy, and triumphant exultation amid their torments by

which they overcame the fury of their tormentors, "torti torquentibus fortiores." The Preacher said nothing of any miracles being worked by the Martyrs, nothing of the duty of invoking them: he assured his hearers that the courage displayed by them in their acts and sufferings was due *only to God's grace*, exciting and enabling them to be imitators of the example of Christ, in action and endurance. He said that true Martyrdom could only be produced by Charity; and that since heretics fomented strife, which is contrary to charity, they could not be Martyrs. Martyrdom could not exist except in communion with the Church. Therefore, said he, "*Æmulamini charismata meliora*"; "*Covet earnestly the best gifts*," especially charity, in order that you may be martyrs.

He assured his audience that though Christianity was now extinct in Japan, yet that 300,000 persons had been converted by the Martyrs, and that they still exercised a powerful influence on Christendom, as had been seen in the gathering together of the Bishops of

¹ 1 Cor. xii. 31

the Catholic world, around the throne of the successor of St. Peter, and in the triumph of the Catholic Church in that vast assemblage which was present last Sunday at the Canonization of the Martyrs.

The sermon was interspersed with a few quotations from Scripture, and with some of the most noted passages of Tertullian, Cyprian, and S. Augustine, on the glory of Christian Martyrdom. He concluded by assuring his hearers that each of them might, and ought to be, a Martyr in their own condition of life, and then they would win palms of victory which awaited them in heaven. They needed only a courageous resolution of the will, a noble act of self-immolation.

There was a tendency to Pelagian independence, which seemed rather to savour of the peculiar character of Jesuit Theology, and there was nothing said concerning the duty of prayer. But probably the Preacher would have added more on this point if he had had time. The Sermon lasted a full hour.

In listening to Italian Preachers we are naturally led to ask, What effect would this kind of eloquence produce in England? It

must, I think, be confessed that we have little like it, if I may so express it, as a work of art. The well-modulated variations in the tone of voice, the easy gracefulness of gesture, the vigorous energy and noble dignity of action; these and other accessories of oratory, which are of great force in moving the passions, are practised in perfection by the great Preachers of Italy, especially among the Jesuits, but are not much studied in England. My impression is that the effect of an Italian Sermon is to produce *admiration* of the *preacher*, rather than to afford *profit* to the *hearer*. The sermons of Italy that I have heard were rather adapted to move the affections by temporary excitement, than to convince the reason and inform the judgment, and to produce a permanent effect on the practice. I am disposed to think also, that after a time, the excitement would wear itself out. I have been surprised to see many hearers asleep while the Preacher was almost tearing himself to pieces by violent emotion. The congregation is like a Neapolitan population slumbering on the sides of a volcano. I doubt also very much whether Italian sermons, however agreeable

to the *ear*, would stand the scrutiny of the *eye*. They do very well to *hear*, but not to *read*. Indeed, scarcely any sermons are ever printed here. One of the great advantages of England, in this matter, seems to be, that the sermons of many of her Divines, even those which were preached in our churches two centuries ago, are read weekly in families, and in private, and thus exercise a quiet and permanent influence on society: this is unknown in Italy.

When I was returning home, my satisfaction at hearing this excellent Sermon was rather disturbed by an “*Invito Sagro*,” which caught my eyes, from Cardinal Patrizi, the Cardinal Vicar, exhorting all the faithful to celebrate with due devotion the festival of S. Antony of Padua, inasmuch as he was “a great worker of miracles, and a Champion against heresy, and is rightly called the *Ark of the Testimony*, because he *works* the salvation of *Israel*; therefore let us flee to his intercession.” His festival is on June 13.

After the English Service, which was at $5\frac{1}{2}$ P.M., walked to the Church of S. Luigi dei Francesi, the French Church at Rome.

It was quite full : a great many French Priests, and some French soldiers. There was to be a Sermon by Monseigneur Belsteaud, Bishop of Tulle, who had also been lately chosen to preach in the Colosseum on Thursday the 5th of this month to a congregation of about 20,000 people.

"Why have we Bishops come to Rome?" exclaimed the Preacher. "Why have you, my reverend brethren of the Priesthood, come to Rome? To behold the Vicar of Christ, the Interpreter of the Will and Word of God, to drink new courage from what we see and from what we hear at Rome, the Mother and Mistress of Churches. And now we are going back to our respective Dioceses, full of faith and valour, derived from the Source of Sanctity and Truth. We go to execute the Divine commission, 'Euntes docete omnes gentes;' to fulfil the Divine command, 'Euntes in mundum universum ; rædicate Evangelium omni creaturæ.' Teach all Nations. Yes; *Nations* need to be taught, as well as individuals. Nations, in order to be prosperous, must be religious. France, as a Nation, needs religion. She has done much for the Church,

and she has prospered thereby. In maintaining the temporal power of the Vicar of Christ she does the will of Christ. He deigned to be born in a region tributary to Rome, and to be enrolled in the census of Roman citizens. And Pontifical Rome has deigned to enrol us, the Bishops of France, in the Fasti of her Nobility, and we are grateful for the honour." The Preacher then drew a very brilliant picture of the happiness and prosperity of the Roman people under the Pontifical government. " You Romans still have many remnants of your ancient grandeur. You have your Senate. You have your '*campagnes fleuries*,' &c. &c. This, and other complimentary passages of a like character, were rather too much for the gravity of his auditory, and produced what the French would call an "hilarité générale." It might be easy to "praise the Athenians among the Athenians," (as one said of old,) but it is not so easy to eulogize the Roman government at Rome.

The *Bishops*, who have been brought to Rome for the Canonization, are entertained by the Court of Rome with splendid hospitality, and are well pleased with their reception; but

it may be doubted whether a mistake has not been made by the Papacy in bringing so many *Priests* together, to see the nakedness of the land, and to behold with their own eyes the bad effects of the Papal rule. Uncultivated tracts of land, even to the gates of Rome, grass growing in her streets, a large part of the city itself untenanted, the commerce of the place languishing, its maritime traffic represented by two or three wretched steamers, and three or four barges now lying in the port of the Ripetta,—which we passed in our way from the English Church to that of S. Luigi,—the streets swarming with beggars,—heavy exactions for passports,—an organized system of espionage, and the confessional itself used as an instrument of police,—these and other characteristics of Roman rule, must abate the reverence of the most fervent votaries of the Papacy; and I have been assured on the best authority, that some of the Priests now at Rome, especially those from England and Ireland, have expressed bitter disappointment at the state of things which they themselves have witnessed and experienced in this city. On Tuesday last, an

English Priest, who was staying at the Hôtel d'Angleterre, was struck down by an assassin in the Via Borgognona.

Rome has now had the advantage of listening to Sermons from the two great Episcopal Preachers of France, the Bishop of Tulle, and the Bishop of Orléans, Monseigneur Dupanloup.

The former is said to be distinguished by the originality and boldness of his conceptions and language; his utterance is very rapid, and when he is warmed with his subject, he is carried along, as it were, by a torrent. Whether his judgment is on a par with his imagination has been questioned; perhaps the specimen which we heard to-day was not a favourable one.

I did not hear the discourse of the Bishop of Orléans, which was preached here at the Church of S. Andrea della Valle, on the third of this month. But it has been published, and is well worth a perusal. The passages in which he spoke of the glories of the Papacy, and the virtues of Pius IX., were received with bursts of applause. “Ye venerable

Bishops of the whole world," he exclaimed, "wherefore have you come to Rome? Why have you traversed the seas? Why have you quitted your flocks? Why have you braved fatigue? You have come to the Pope, as a man comes to his father when he is in sorrow . . . Never, perhaps, has any event happened in the Church like this, to satisfy simply a craving of the heart."

Indeed the Sermon seems rather to be a panegyric of the Papacy, than what its title imports, a plea for the Churches of the East. The Churches of the East, it affirms, are only to be revived by Communion with the Holy See; and by a completion of those designs which were promulgated at the Council of Florence. It would be interesting to know what would be the commentary of a learned Oriental Bishop on the Sermon of the Bishop of Orléans. I lately received a valuable work, by a distinguished Russian theologian², on the history of the Council of Florence, which throws much light on that subject. The elo-

• ² Translated into English by Mr. E. Popoff, and edited by Dr. Neale. 1862.

quent French Prelate expressed sanguine hopes of the union of the East with the West; and it is remarkable that he also expressed an expectation that *England* would soon submit to Rome³.

The sanguine anticipations which are indulged by the Church of Rome at this critical epoch of her own history, are remarkable. But, it may also be observed, that other cities and empires have been most confident when ~~most~~ in danger. Babylon was feasting in the night of her fall.

As coming from one of the most distinguished of the French Bishops, this discourse is also of interest, as expressing an opinion on the question “whether France will ever allow Rome to become the capital of Italy under Victor Emmanuel?”

“Il y a des hommes qui veulent habiter là,” (alluding to the King of Italy’s desire to fix himself at Rome,) “qui veulent se poser, et s’asseoir là. Mais, c’est impossible!” (exclaimed the preacher,) “mais la nature invincible des choses

³ P. 11. “Bientôt, je l’espère, il n’y aura qu’un troupeau et qu’un pasteur”—in England.

répugnera éternellement . . . Mais il faudrait alors raser Rome toute entière, et en refaire une à votre taille."

The collection after the sermon amounted to £208.

CHAPTER XXVI.

ROME (*continued*).

Monday, June 16th.—Went to the Capitol; wished to see the fine view from the top of the tower, but was not allowed to do so. On making a second application, two or three days afterwards, I was informed by the *custode*, that no one is permitted to mount the tower, the authorities being afraid that some revolutionary person should take advantage of the permission, and plant the flag of Italian liberty upon the summit of the Roman Capitol.

The present political uneasiness and alarm of Rome produces some strange incidents, which might be amusing, if they were not connected with a good deal of suffering and distress. Last summer, some young students at the Sapienza, whose ardour for liberty was

too fervid to be controlled by their discretion, were invited to a concert at the Palazzo B., which was honoured by the presence of many dignitaries of Rome. After one of the songs had been sung, these youthful enthusiasts let fly from their pockets some birds having the colours of Italian Liberty tied by strings to their tails, which immediately began to flutter about the saloon, to the great surprise of all, and to the dismay of some; and no small confusion was produced by the vain attempts to arrest these aerial votaries of Italian Liberty and Victor Emmanuel. Add to this, one of these youthful liberators was unfortunate enough to upset a bust of Pius IX., which stood in the saloon. But at Rome, “*hae nuga seria ducunt in mala.*” The Government has not learnt—perhaps it is not strong enough to learn—from the Roman Historian, that such juvenile freaks, like anonymous slanders, “*spreta exolescunt.*” It gives an importance to them, and provokes more, by the severity of its animadversions upon them. Some of these lads were imprisoned, and some, who were innocent, were exiled, and are in banishment at this time.

The Pope seems to be willing enough to get rid of some of his subjects by banishment, and yet, at the same time, he is very reluctant to allow others to leave his dominions, and to travel into foreign countries.

Went into the neighbouring Church of Ara Cœli: the Convent is filled with French soldiers; the Church was tawdrily decked out; there had been a special *funzione*, with the purpose of obtaining Divine protection (as an inscription in large letters near the altar intimated) against “the dangerous delusions of heretics.”

To the Vatican: *stanze* and *loggie* of Raffaelle; on which I need not enlarge; but cannot forbear observing, in the words of a companion, that the figure of Heliodorus driven from the temple of Jerusalem (see 2 Macc. iii. 23—40) by the angel rider on the horse, and the representation of the Angel himself, are beyond all praise for spirited and powerful drawing. And in that other fresco, representing Attila repelled from Rome by the appearance of St. Peter and St. Paul in the sky, there is something inexpressibly beautiful in the contrast between the two sides

of the picture. The war-horses of the fierce Huns are scared, and have become unmanageable; but the mules on which the Pope, Leo I., and the Cardinals ride, are perfectly quiet; and the air of the Pope and Cardinals is as placid and serene, in figure and countenance, as the Huns are terror-stricken and amazed.

The victory of Constantine over Maxentius, which is represented in a neighbouring apartment, was left unfinished by Raffaelle. It is so full of action, and crowded with figures, that it rather fatigues the eye.

Tuesday, June 17th.—Anniversary of the creation of the present Pope, Pius IX., born in 1792, May 13; created Cardinal 1839, Dec. 23; Pope, June 17, 1846; so that he is now in the seventy-first year of his age, and enters to-day on the seventeenth year of his Papedom.

On this day, sixteen years ago, that strange and awful Ceremony took place, which is called by Roman Catholic writers themselves the “*Adoration of the Pope*” (*Adoratio Pontificis*)

¹ It is so called in the official “*Notitia Congregationum et Tribunalium Curiae Romanae*,” ed. 1683, p. 125; and is described in the “*Cæremoniæ Romanum*,” lib. iii. § 1.

ficiis). After his election, Pius IX. was carried in his “sedia gestatoria” from the Vatican to St. Peter’s Church, and was placed there *upon the High Altar*; and sitting in the Temple of God, and upon God’s altar, he was *adored* by Cardinals bowing and kneeling before him. And four days afterwards he was *crowned*, sitting on the balcony over the portico of the same Church; and when the triple crown was placed on his head, he was addressed by the Cardinal who crowned him in these words, “Know that thou art the Father of Princes and of Kings, *Ruler of the World (Rector Orbis)*.”

How many great events have been compressed into that brief compass of time since those words were uttered! First, the Papal decree of April, 1847, announcing the assembly of notables from the provinces, for a state-consultation; representative privileges granted; the name of Pius IX. a watchword of liberty; Italy was to become a free nation, with the Pope at its head. But how soon was the dream dispelled! The Pope’s minister Rossi was assassinated, the Republicans gained the ascendancy, the Pope fled from the Quirinal

in the disguise of a servant, and took refuge at Mola di Gaeta. But again the scene was changed; the Pope was brought back by the French arms in April, 1850; and for nine years Rome and the Roman States remained at peace under the protection of France. Then came the campaign of Lombardy, the battles of Palestro, Magenta, Solferino, and San Martino, in the month of June, 1859; and the overthrow of Austrian rule and influence in the greater part of Italy; and the Peace of Villafranca, on July 11th, 1859, which checked the tide of Italian victories, and preserved Rome to the Pope, and Venice to Austria. Lombardy, Tuscany, the Duchies of Parma and Modena, the provinces of Umbria, and the Marches, Naples, and Sicily attached themselves to Piedmont; and acknowledged Victor Emmanuel as King of Italy; and Rome with a small tract of neighbouring territory is now isolated, and is almost a province of France.

The Pope has *not* removed his seat from Rome to France, and fixed it at Avignon, as was done in the 14th century; but France has placed Rome under her own protectorate, and she has acquired an imperial Avignon on the

soil of Italy. Rome itself is her Avignon. Napoleon III. has realized a great part of the ideal policy of Napoleon I., who desired to govern the Roman Catholic world by means of the Papacy. He has not brought the Pope from Rome to Paris, to grace his own Coronation in Notre Dame; but he has made Rome a suburb of Paris, and the Pope a pensioner of France.

The Gauls of old besieged and took Rome, and not far from the spot where we are, the Gallic conqueror, Brennus, cast his ponderous sword into the scale which held the thousand pounds' weight, that was to be counterpoised by the gold to be paid by Rome to his troops. The sword of his descendants is now put into the scale which weighs the fortunes of Rome.

Napoleon III., in his autograph letter to Victor Emmanuel (Vichy, July 12, 1861), used these memorable words:—"For eleven years I have continued to support the power of the Holy Father; and notwithstanding my desire not to occupy with a military force any part of the soil of Italy, its circumstances have threatened to be such, as to render it impossible for me to evacuate Rome;" and yet, he added,

"the Italians are the best judges of what concerns themselves, and it does not become me, *who have been created by the choice of the People, to exercise any pressure on the decisions of a free People.*"

It is not easy to reconcile these statements; "the decisions of a free people" have been pronounced clearly enough in the sense that "Rome ought to be the Capital of Italy," and if the decision of the people is really the rule of the imperial policy, ought not the imperial troops "to evacuate Rome?"

It would seem, therefore, that this declaration was not very agreeable to the Papacy². One of the first acts of the present Adminis-

² From the despatch of the late French Minister of Foreign Affairs, M. Thouvenel, (Paris, 30th May, 1862,) to the Marquis la Vallette, lately French Ambassador at Rome, and from the answer of the latter, dated Rome, 14th June, 1862, it appears that the Emperor urged the Pope to *renounce all claim on those portions of his dominions which have revolted from him*; and by recognizing Victor Emmanuel as King of Italy, Napoleon III. has gone so far as to acknowledge the popular will as the arbiter of the destinies of the Papacy.

Can he stop there?

³ See Civiltà Cattolica, 5th April, 1862, p. 119.

tration of Italy, was to despatch a note to all its Representatives at foreign courts, with a statement that “the King has received a mandate from the Parliament and the Nation to transfer the seat of Government to Rome” (20th March, 1862); and then it proceeded to assert its devout submission to the Pope as the Head of the Church, and its determination to “maintain him in the independent exercise of his *spiritual power*.”

It would be presumptuous to speculate confidently concerning the future. But one remark occurs here. The Roman historian, Livy, when estimating the probable result of a conflict between Alexander the Great and the Roman Republic, justly remarks that Alexander's power was concentrated in *one man*, but the power of Rome had a corporate and permanent character; it was the power of a *Nation*⁴. So it may be said now. The policy and aspirations of Napoleon are those of an *individual*; they hang by the thread of

⁴ *Liv. Hist.* ix. 18, “*Quantalibet magnitudo hominis concipiatur animo, unius tamen ea magnitudo hominis erit, quam qui extollunt . . . non intelligunt se unius hominis res gestas cum populi rebus conferre.*”

a single life; but the resolutions and desires of those who are on the other side are those of a *Nation*, and possess therefore more elements of stability and success.

Went this morning to the Capitol. The State-Carriages of the Senator and Conservators were drawn up on the area near the statue of Marcus Aurelius, in readiness to convey their masters to the Vatican, to congratulate the Pope on this day's Anniversary. The carriages were bedizened with vermillion, and a gilded shield inscribed with the letters S.P.Q.R., "Senatus Populusque Romanus." What a contrast to the days of old, when these words were carried aloft on the victorious standards of Rome, and the cars of the Scipios mounted to the Capitol in triumph, and the snow-white oxen of Clitumnus

"Romanos ad templa Deum duxere triumphos!"

The lacqueys of the Senator, &c., were dressed in crimson and yellow, and their masters in a costume like that in the pictures of the seventeenth century,—black, with broad white collars.

⁵ Virg. Georg. ii. 148.

We saw a child sitting under the colonnade throwing away faded flowers—emblematical of the history of the spot.

Turned aside from the Capitol to the S.W., toward the Tarpeian Rock, which is in a garden filled with oleanders, pomegranates, and cactus, and commands an interesting view of the southern and western portions of Rome. Our guide was an old servant of the late Baron Bunsen, who resided here thirty years ago, as Prussian Minister, in the Palazzo Caffarelli, and the old man spoke of him in terms of affectionate gratitude. Let me also bear testimony to the genial kindness, frequently repeated, with which, in common with many other English friends who visited Rome at that time, I was welcomed in that palazzo; and to the intellectual enjoyment and instruction there provided for the guests, in those delightful evenings at the Prussian Embassy, and at the réunions of the Archæological Institute under the presidency of the Minister.

There was then a graceful refuge for Literature and the Arts at Rome, a quiet Arcadia, in the Society gathered together under that

hospitable roof; “*sed hæc priùs fuere*”—the din of polities and war has driven away the Muses from that peaceful retreat.

A French Priest, who joined us in coming from the Tarpeian Rock, responded in the affirmative to the remark suggested by the sight of the French soldiers quartered on the site of the Temple of Jupiter Capitolinus, “*La France est maîtresse de Rome.*”

We looked southward to the Palatine Hill, the ancient abode of Augustus and his successors. It is a noteworthy incident that the Emperor of the French has lately purchased a considerable portion of the imperial hill, *that* part which is nearest to the Via Sacra and the Roman Forum. A convent of French nuns is now domiciled there.

We crossed from the Tarpeian Rock to the Mamertine Prisons. A Mass was just over, which had been said in the lower cell, supposed by some to have been the prison of St. Peter; and an inscription is there visible in the wall, which affirms that the well of water there was miraculously produced by the Apostle; and that the indentation in the wall on

the stairs is an impression of St. Peter's head. It has been proved, however, that the well existed long before the age of St. Peter.

“Quodcunque ostendis mihi sic, incredulus odi⁶.”

Pity it is, that by affirming *too much*, the modern traditions have given encouragement to the scepticism which would believe *nothing*.

It is to be regretted, that even the Bishop of Orléans, in his sermon lately preached at Rome, should have said, that in his walks through Rome, the Mamertine Prisons had little interest for him as having been the dungeon of Jugurtha and of the accomplices of Catiline,—*which it is certain they were*,—and that when he, the Bishop, desired to recruit his courage, he went to those prisons *because* he there found *St. Peter and St. Paul*⁷.

We descended the hill into the Forum—Campo Vaccino—significant name! eloquent memento of the instability of human great-

⁶ Horat. Ars Poet. 188.

⁷ P. 20. “C'est là que je retrouve *Pierre et Paul*. Que se passe-t-il dans l'âme de ces grands Apôtres, enchainés là tous deux, seuls, dans cet insecte cachot ?” No ancient authority can be cited in support of this assertion.

ness — goatherds and peasants, with loaded waggons of hay crossing to the Via dei Fenili close by, are now the principal living objects in the place formerly thronged with crowds of the ancient masters of the world, passing through the magnificent Forum in triumphal processions to the Capitol. If it were not for the Ruins and Churches, we might imagine ourselves living in the days of Evander ;

“ In Carina’s street
 The shepherd to his sheep
 Sits piping with his oaten reed, as erst
 Here piped the shepherd to his nibbling sheep,
 When the humble roof Anchises’ son explored
 Of great Evander, wealth-despising king,
 Amid the thickets; so revolves the scene;
 So Time ordains, who rolls the things of pride
 From dust again to dust*.”

Went on through the Forum, along the Via Sacra, under the Arch of Titus, to the Colosseum,—

“ The enormous Amphitheatre behold!
 Mountainous pile, o’er whose spacious void
 Pours the broad firmament its varied light,
 While from the central floor the seats ascend,

* George Dyer’s *Ruins of Rome*, p. 35.

Round above round, slow widening to the verge ;
A circuit vast and high ; nor less had held
Imperial Rome and her attendant realm,
When, drunk with power, she reel'd with fierce delight,
And oped the gloomy caverns, whence outrush'd
Before the innumerable shouting crowd
The fiery madden'd tyrants of the wilds,
Lions and tigers, wolves and elephants,
And desperate men more fell.⁹"

The *Colosseum*, — or, as it is sometimes incorrectly called, *Coliseum*, — was probably so named from the Colossus of the Emperor Nero, which stood near it. The word "Colosseum" does not occur, I believe, in the extant works of any ancient Roman writers; it is said that it is first found in the writings of an Englishman—the Venerable Bede¹. It was anciently called the "Flavian Amphitheatre," having been begun by one emperor of the Flavian family, Vespasian, and completed by another, his son Titus, who dedicated it, A.D. 80—with a slaughter of many thousand wild beasts. Its Architect is unknown.

⁹ George Dyer's *Ruins of Rome*, p. 27.

¹ See the excellent description in Merivale's *Rome*, Vol. vii., page 40.

Wood-pigeons were flying about the lofty walls, and nestling in their crevices, and wild flowers were waving in the wind in the shattered arches, and above them was the beautiful clear sky; and the vast cavea was desolate, which was formerly thronged with crowds of eager spectators—it would contain more than 80,000—who came to witness the courageous combats of Christian Martyrs with the lions, which were let loose upon them from the dens beneath these arches, and rushed upon them in that arena; and in that arena itself now stands the Cross of Christ, with representations of the instruments of the Passion—the lance, the hyssop, and the reed.

Here indeed we are on safe ground; here we may come to recruit our flagging courage, without fear of contradiction. Here we may cheer ourselves with a remembrance of those who, like S. Ignatius, in weakness and old age, were brought from distant lands to be “a spectacle to men and angels” in this Amphitheatre. Here our hearts may be comforted, and our minds may be invigorated by a remembrance of the divine grace given to them from above, which enabled them to meet that

conflict with joy, and to be the gazing-stocks of those thousands of spectators, to be exposed to their sneers and scorn, and to confront those lions with courage, and to look up calmly and stedfastly into heaven, and to behold the glory that would be revealed in the heavenly City. “Suffer me,” cried the aged Martyr, S. Ignatius—the scholar of the beloved disciple, St. John—in his address to the Roman Christians, “suffer me to be the food of wild beasts. Do not intercede for me. I know what is good for me”. Fire and the Cross, the assaults of wild beasts, the tearing of my limbs, the breaking of my bones, the grinding of my whole body—I welcome them all; only that I may gain Christ. I shall then begin to *live*. *Do not envy me *life*. Do not desire that I should *die*. I long to be with God. Permit me to behold that pure light; when I shall arrive there, then I shall be a man of God. Permit me to be an imitator of the sufferings of *my God*.”

With such words as these on their lips, the souls of the blessed Martyrs departed in peace,

* S. Ignatius, Epistle to the Romans, c. 4, c. 5, c. 6.

—and winged their flight to Paradise, like those doves which we saw nestling in the arches above us, and soaring in the clear blue sky, and they enjoyed the Psalmist's desire, “O that I had wings like a dove! for then would I flee away, and be at rest.”

The last words of S. Ignatius not only afford a striking testimony to the *Divinity* of the Saviour, but are also a proof that it was the recollection of His *sufferings* in His *Manhood*, and of the *glories* to which those sufferings led, which—with the help of the Holy Ghost sent down from heaven by Christ when glorified, to abide for ever with His Church—enabled the Martyrs of the Colosseum to fight the good fight of faith, and to gain the palm of victory. It was that Cross—which now stands in the Arena, and has conquered the world—which cheered them in the conflict, and enabled them to win the crown. What stronger proof of the truth of the Gospel could be desired, than that which is supplied by the remembrance of the spectacles of Christian heroism, which were once seen in the

Colosseum, and by the subsequent history of Paganism on the one side, once dominant but now dead, and of Christianity on the other, once despised, and now diffused throughout the world !

Walked from the Colosseum to the Church of S. Clement, perhaps the most interesting church in Rome for antiquity. In its structure and in the arrangement of its parts it reminded us of the Church¹ of S. Ambrogio at Milan. Near this spot, S. Clement, the friend of St. Paul², as is probable, lived and taught, and S. Gregory the Great preached. You pass through an atrium or area (as at S. Ambrogio) before you enter the Church. In the Choir are ancient *ambones*³ or pulpits, for the *reading* of the Epistle and Gospel,—the place for preaching sermons was on the steps of the altar.

It is said by a celebrated liturgical writer,

¹ Described above, Vol. i., p. 118, &c.

² Phil. iv. 3.

³ The reader may see plans of ancient churches, with an explanation of the appropriate names of their various parts, in *Bingham's Antiquities*, book viii., chap. iii.—vii.

Martene⁷, that in this Church of S. Clement, “the oldest of Rome, there were *three* ambons; two on the right side, one for the Epistle, turned towards the Altar; another for other lessons of Scripture, towards the people; a third, rather higher and more adorned, on the left side, for the Gospel.”

In the apse, the vault of the tribune is inlaid with mosaics executed at the end of the thirteenth century, representing our Saviour on the Cross, from which issue four rivers of Paradise, the Cross being “the tree of life in the midst of the garden;” and shepherds and their flocks are displayed as refreshed thereby.

Beneath the present Church of S. Clement are the remains of *another* still more ancient church, which has recently been brought to light by the Dominican Prior, Dr. Mullooly. How it came to pass that this Church was ruined, or forgotten, it is difficult to say. Among other remarkable objects in it is an ancient fresco of Bishops of Rome arranged in the following order:—

J. Linus⁸.

⁷ *Martene de Ant. Ecc. Disc.* i., col. 373, ed. 1736.

⁸ *S. Irenæus*, iii. 3, affirms that Linus was settled as

2. Clemens.**3. Petrus.**

Yet Rome now asserts that Peter was the *first* Bishop of Rome, and founder of the Church there, and builds the claim to supremacy of Roman Bishops on the supposed fact of their being successors to him. The *uncertainty* of the chronology of the earlier Roman Bishops⁹ is in itself a strong—may we not call it, a providential argument?—against the claims put forth by Bishops of Rome, on the ground of his being the founder of their see, and of their succession to him.

Went in the evening to a villa on Monte Mario, where we spent some agreeable hours. We passed near that beautiful pine-tree which was rescued by the late Sir George Beaumont from destruction, and which suggested some

Bishop of Rome by St. Peter and St. Paul (cp. *Epi-phan.* Ilær. xxvii., and *Eusebius*, iii. 2), and that after Linus came Anacletus, then Clement. iii. 3.

⁹ Compare *Bishop Pearson*, *Opera Postuma*, vol. ii., cap. vi., p. 322; cap. x., pp. 393—395. The Catalogue given by *Eusebius* in his History does not coincide with that in his Chronicle; see Pearson, cap. xi., p. 406, and p. 433, and *Clinton*, *Fasti Hellenici*, vol. ii., Appendix, p. 538, and *Burgon's Letters from Rome*, p. 155.

affecting verses of his friend the late Poet Laureate¹. The villa commands a beautiful view of Rome—most beautiful in the evening—and of the course of the Tiber, and the Milvian Bridge—the site of Constantine's victory over Maxentius—and Mount Soracte, and the Sabine and Alban hills.

The Roman Poet's words aptly describe it,—

“Puris leniter admoventur astris
Celsæ culmina delicata villa;
Hinc septem dominos videre montes
Et totam licet æstimare Romam.
Albanos quoque Tusculosque colles².”

Rome is isolated in the midst of the sea of the Campagna; it has no suburbs.

In returning home, I was congratulating our driver on the prospect of a good harvest, and on the probable cheapness of wine and oil, upon which he rejoined that *cheapness* of provisions was not a necessary consequence of *abundance*, inasmuch as from the concession,

¹“Memorials of a Tour in Italy, ii.

“I saw far off the dark top of a Pine,” &c.

² Martial iv. 64.

by the Government, of privileges of *monopoly* to certain capitalists, they were able to command what prices they chose from the consumer. A friend of ours told us that when he was at Albano, he complained of the price and badness of the bread, and threatened to leave his baker for another, but was told that this would make no difference, for the quality and price of bread were ruled by a monopolist, who had purchased from the Government the right of exclusive supply to the public of the staff of life.

CHAPTER XXVII.

ROME (*continued*).

Wednesday, June 18.—Went to S. Maria Maggiore and S. John Lateran. How many interesting events are connected with these churches, especially the latter! A history of the councils held in this Basilica would almost be a history of the Papacy since the twelfth century, in its relations to the struggles of the Reformation. It would bring before us the discussion of the question of Investiture of Bishops (a question at this time so important for Italy) in the first Lateran Council in the year 1122; the prohibition of marriage to the Clergy, and the separation of those who were married. It would remind us of the attempt of the Church of Rome, in the second Lateran Council, A.D. 1139, to appease the schism in the Papacy between Innocent II. and Anacle-

tus II.; the condemnation of the doctrines of Peter Abelard, and of his disciple, Arnald of Brescia, whose opinions concerning the *temporal*¹ power of the Papacy have been revived with extraordinary energy at the present day, as if the ashes of his body, burnt for his opinions, had been quickened again with life:

“Even in his ashes live their wonted fires.”

It would record that at the third Lateran Council in A.D. 1179, the Church of Rome prohibited the Romish Bishops from doing, what they *now* do not hesitate to do in Italy, namely, from pronouncing a sentence of suspension on their clergy, “*ex informata conscientia*,” as it is termed, viz. without previous statement of the grounds of the sentence, and without giving an opportunity to the Clerk to defend himself, and without a judicial hearing of the cause. It would commemorate the condemnation, at the fourth Council, held here in A.D. 1215, of the tenets of the Albigenses and Waldenses; and the proclamation of “a cru-

¹ An account of which may be seen in Gibbon's Hist. chap. lxix.

sade or holy war, for their extermination;" and a promise of indulgences to all who engaged in that war; and it would recall to our memories the consequences of this and like decrees, extending over many generations, and deluging the valleys of Piedmont with blood, and perhaps bringing back at this day, with something like divine retribution upon Rome, severe chastisements from that same country, Piedmont, which was the victim of her rage, and from that very House, the House of Savoy, which was excited by the Papacy to exterminate its own subjects on account of their religion.

Such a history also would relate the condemnation here, at the fourth Lateran Council, in A.D. 1215, of the Abbot Joachim of Calabria, who was celebrated in that age for his expositions of the Apocalypse, which are still extant, and are deeply interesting at this time²; in reference to the destiny of Rome. It would chronicle the abolition of the *Prag-*

² They may be seen in Wolffii *Lectiones Memorabiles*, vol. ii. fol. 1600. The author of this volume has made some extracts from them in Appendix C. to his Greek Text of the Apocalypse, Lond. 1849.

matic Sanction by the Council held here under Pope Leo X. in 1512, and the substitution of a *Concordat*, between the Pope, Leo X., and Francis I., the King of France, and the condemnation of the anti-papal decrees of the Council of Bâle,—measures which were very injurious to the religious freedom of France, and are exerting their influence at this day.

These, and other historical associations, impart especial interest to this noble Basilica of S. John Lateran, and may well give rise to many serious reflections and stirring emotions at this time.

Visited the ‘Scala Santa’ or Sacred Stairs, at the N.E. of the Lateran. You are required by the Church of Rome to believe that these stairs once belonged to Pilate’s house at Jerusalem, and that our blessed Lord ascended them on the morning of the crucifixion. I read the inscriptions there, in which she announces that any one, who is penitent, and will ascend the stairs on his knees, may thus obtain I know not how many days or years of indulgence.

These Indulgences were granted by Pope Paschalis II. in A.D. 1100, and were confirmed

by Pope Pius VII. in the present century, A.D. 1817.

Another fable meets you on the other side of the Piazza, at the Baptistry, where you are assured by another inscription that the Emperor Constantine was baptized here by Pope Sylvester. This story is, I believe, abandoned by respectable Roman Catholic historians³, but the misfortune is that it still holds its ground at Rome on these public monuments of the Church.

A great benefit would be conferred on Church history, and on the cause of Religion, and on the Church of Rome herself, if the "Congregation of the Holy Office of the Inquisition" at Rome, and the "Congregation of the Index" could be induced to apply to those inscriptions some of the industry and zeal which they now expend in proscribing such books as are written against the Pope's temporal power, and which advocate a return to primitive Catholic Antiquity; and if they would apply their talents and time to the

³ On the authority of Euseb. Vit. Constantin. iv. 61, 62.

compilation of an “Index expurgatorius” of all the falschools which now disfigure the columns, the churches, and even the altars of Rome, and which might almost make Truth hide her face, and say, “Quid Romæ faciam ? mentiri nescio.”

In the Baptistry of S. John Lateran there is a chapel which, as the sacristan informed us, ladies may not enter, on account of the great number of relics of saints under the altar; and then he enumerated them, some pieces of the cross, &c. &c., adding, they are never exhibited, “non s’espiongo mai.”

Went from the Baptistry to the Lateran Museum. The formation of this Museum of Christian Antiquities and Art is due to the present Pope, Pius IX.; it is one of the most interesting collections in the world. However we may regret that the Catacombs have been rifled of their contents, and despoiled of their sarcophagi, frescoes, and inscriptions, yet we may find some consolation in seeing them preserved and displayed here, and in the Vatican Museum.

* Juv. iii. 41.

Here you may refresh your eyes and mind with the genuine ancient delineations of the Miracles of the Old and New Testaments, especially those connected with the divine work of feeding and invigorating the faithful in their pilgrimage through the wilderness of this world, represented by the striking of the Rock in the desert, and “that Rock was Christ⁵;” the miraculous feedings in the desert by our blessed Lord, “the Good Shepherd⁶,” a figure often repeated; the encouragements in suffering and Death, and the glad hopes of deliverance and Resurrection to glory, suggested by pictures of Elijah mounting to heaven, the Three Children delivered from the furnace, Daniel rescued from the den of lions, Jonah cast into the sea, swallowed by the whale, and emerging from the deep, and the raising of Lazarus. These, and similar remains of ancient Christian Art, are like eloquent Homilies and Sermons, preached in the ears of the world by the voice of the primitive Church,—the Church of ancient Saints and Martyrs,—speaking from the graves of the Catacombs.

⁵ 1 Cor. x. 4.

⁶ John x. 11.

Another object which holds a conspicuous place in this Museum, and commands peculiar attention, is a statue at the end of the gallery—the statue of *S. Hippolytus*.

S. Hippolytus was a scholar of *S. Irenæus*, and was Bishop of Portus, the maritime city and port,—whence its name,—at the northern mouth of the Tiber, about fifteen miles from Rome, where is still standing the tower of a Church bearing the name of *S. Hippolytus*.

S. Hippolytus occupied the Episcopal see of Portus in the earlier part of the third century, and was a suffragan of the Church of Rome, and died a martyr for the faith⁷. Several of his works, written in the Greek language, are still extant, and he has ever been recognized by Christendom as one of the most learned and eloquent writers of the Western Church.

Two important discoveries have been made, in later times, which shed much light on his history.

The first discovery was that of this *statue*,

⁷ See *Prudentius*, *Peri Stephanōn*, xi. 152; and p. 46 of the work quoted in the next note.

which was found in the year 1551 by workmen who were making excavations in an ancient Cemetery, near the Church of S. Lorenzo, outside the walls of Rome, on the eastern side of the city, bordering on the Via Tiburtina, or road which leads to Tivoli.

It is a marble figure clothed in a pallium, seated in a chair, and is probably the oldest *Christian* statue in existence. The two sides and back of the chair are covered with Greek inscriptions⁸, which serve to prove that the statue is a figure of S. Hippolytus.

This statue of S. Hippolytus, which was found in a mutilated condition when it was dug up, was repaired by order of Pope Pius IV., and was placed by him in the Vatican⁹, from which it has been transferred to this Museum by Pius IX.

The second discovery was a still more in-

⁸ The Author of the present volume has given a fuller account of them in the fifth chapter of his work on "S. Hippolytus, and the Church of Rome, in the earlier part of the third century." Lond. 1853.

⁹ An engraving of it may be seen in the works of S. Hippolytus, by Fabricius, Hamburg, 1716, and in Cardinal Mai's *Scriptorum Veterum Nova Collectio*, Rome, 1825, of which it is the frontispiece.

teresting one. It was due to the Government of King Louis-Philippe, which encouraged the literary enterprise of those who in their successful researches among the treasures of Mount Athos discovered a lost treatise of S. Hippolytus, which has revealed, for the first time, a portion of the early history of the Church of Rome. That document has shown, that the present Romish dogmas of Papal Infallibility and Supremacy were unknown in the *earlier ages of the Church of Rome*.

Rome herself recognizes Hippolytus as a Saint; but Hippolytus did not recognize the Bishop of Rome as possessing spiritual authority over the other Bishops of the Church¹.

He himself informs us that he resisted two Bishops of Rome, Zephyrinus and Callistus, because they taught what was heretical; yet he remained in the See of Portus, a suffragan of the See of Rome, till his death, and he is now revered as a Saint and a Martyr, in the Breviary² of the Church of Rome.

¹ This is shown in the Author's volume on S. Hippolytus; chap. xii. pp. 204—222.

² See Breviarium Romanum, where there is a special commemoration of S. Hippolytus on Aug. 22.

May we not even say, that S. Hippolytus was reverenced by the *primitive* Church of Rome, *because* he resisted two of her Bishops when they gainsaid the Truth, and because he rescued her by his courage, piety, and learning, from the heresy which was patronized by them? While we contemplate this statue of the holy Bishop and Martyr, calmly sitting in this noble repository of early Christian Art, may we not offer a prayer that the Church of Rome of the present day may imitate her former self; that she may not anathematize all who resist the extravagant claims and unrighteous usurpations of her Popes, but may listen to the voice of Truth, and bless those who utter it?

May we not say that S. Hippolytus himself, who contended for the True Faith against two Popes in succession, and who was one of the most eloquent Fathers of the Western Church, now sitting here in the calm and peaceful atmosphere of primitive Christianity, and in the neighbourhood of the Church of S. John Lateran, where so many Councils were held, preaches here a Sermon to the Church of Rome, and to the present age, on those great questions which are now agitated in Europe,

and the World? May his teaching and example be blessed in these troubled times, and promote the cause of Truth, the peace of Nations, and the glory of God!

Walked from S. John Lateran by the Via S. Stefano Rotondo,—a beautiful road skirted by the remains of the old Claudian Aqueduct, interspersed with gardens of oleanders and pomegranates with scarlet flowers, and bright green glossy leaves, hanging over the richly-tinted brick arches of the Aqueduct. My former visit to Rome was in the winter; and our present sojourn here in the summer has forcibly impressed me with the feeling that much of the beauty of Rome is lost by those who see it only in the dead and dreary season of the year. We came down on the picturesque old Church of S. Giovanni and S. Paolo, and, after that, on the Church and Convent of S. Gregorio, so interesting to Englishmen, and which has been so happily described by our learned and accomplished friend, the Rev. J. W. Burgon, in his interesting Letters from Rome³.

³ Burgon's Letters, xxi. pp. 262—266.

Thence we proceeded along the Via de' Cerchi, having the Palatine on our right, and the site of the Circus Maximus on our left; passed the little circular Templo of Vesta, the Arch of Janus, and the Church of S. Giorgio in Velabro. Turning to the right we came suddenly on a clear stream of water, gushing down from high rocks, overgrown with ferns and moss, moist with drops like dew; close to it is a Sewer, constructed of massive stones, in which a stream of turbid water flows from beneath an arch, mingles with the pure element of the fountain, and runs onward toward the Tiber. Some Roman women were standing near the clear pool, on fragments of carved marble slabs and blocks, washing their linen. This Sewer is the famous *Cloaca Maxima*, dating from the age of Tarquinius Priscus, the fifth King of Rome, and is 2500 years old. The women told us, that the clear spring was called Acqua Argentina, from its bright silver hue. A person there informed us that he had come to drink it on account of its salubrious properties. There was a stall with lemons upon it, ready cut for making lemonade from the fresh water gushing from the rock. Alto-

gether, it was a very picturesque scene. The clear bright water from the natural spring, contrasted with the muddy torrent flowing into it, was an expressive emblem of Rome herself; especially in her religious system, where the pure element of Divine Truth is mingled with human traditions which blend themselves with it, and sully it with their turbid stream.

CHAPTER XXVIII.

ROME (*continued*).

Thursday, June 19th.—Among the pleasant sights of these early summer mornings in Rome, are the picturesque groups of white goats, reposing at the sides of the streets, and tended by goatherds in their country costumes,—high black conical hats, and blue velvet jackets, grey stockings, and bright neckcloths,—who have driven these flocks many miles from the Campagna into the city, in order to supply fresh milk to the inhabitants.

To-day is the great festival of the *Corpus Domini*; at an early hour all the world was setting out toward St. Peter's. The piazza in front of the Church was occupied by French troops. But in consequence of a shower of rain, the Pope resolved that the procession

should not make the circuit of the piazza, and the troops were drawn off.

The history of the institution of this festival is very significant. In the thirteenth century (A.D. 1262), a time of moral corruption and ungodliness, as Roman writers testify, a Priest, who did not believe the doctrine of Transubstantiation, was celebrating mass at Bolsena, in Tuscany, and saw the host trickle with blood; which is the subject of one of Raffaelle's frescoes in the Vatican, in the stanza of Heliodorus. Pope Urban IV. heard the tidings of the prodigy, and went to Bolsena, and gave orders that the corporal tinged with blood should be carried in procession to the cathedral of Orvieto, where it is still shown. In the year 1230 a holy woman near Liège, a Cistercian nun, Santa Giuliana, had a vision, in which she beheld the Moon, which, although full, seemed to have a portion of it broken off; and when she asked what was the meaning of this fragmentary appearance, she was informed that the Moon represented the Church, and the gap in it denoted the absence of a great solemnity which was necessary to complete its fulness; and that this

solemnity was the festival of *Corpus Domini*¹. It was revealed as the divine will that a certain day in every year should be set apart for the veneration of the Holy Sacrament. The Bishop of Liège adopted the suggestion; and it was confirmed by the Apostolic Legate in Belgium. Pope Urban IV., being stimulated by what had occurred in Bolsena, and desirous of providing a perpetual protest against the doctrines of Berengarius, which were then rife, carried the matter further, and decreed that the festival of the "*Corpus Domini*" should be celebrated every year, on the Thursday after the octave of Whitsunday, and he gave a commission to the celebrated Thomas Aquinas (the "doctor angelicus"), then at Rome, to compose a suitable religious office for the occasion. It is said that Bonaventura attempted the task, but abandoned it as soon as he had seen the office which was composed by Thomas Aquinas.

The annual observance of the Festival has

¹ This account of the origin of the festival may be seen in a work now in the 13th edition, by Dom. Giuseppe Riva, Penitentiary of the Cathedral of Milan, A.D. 1862, p. 300..

received additional sanction from the Council of Trent, in 1551².

The circumstances of the procession have differed at different times; formerly the “*Corpus Domini*” was carried by Popes through the streets; sometimes the ceremony took place at the Church of S. John Lateran, and the host was carried thence to S. Clement’s Church. But since the completion of St. Peter’s Church by Paul V., who came to the Popedom in 1605, it has been associated with this Church.

The *talamo* (thalamus), or portable stage, on which the Pope is placed aloft, and carried in an attitude of adoring the host, and on which he is usually borne, from his Palace in the Vatican, in a long procession under the colonnade—hung with rich arras, and strewed with sprigs of box and flowers,—and so makes the tour of the piazza and enters the Church, dates from the age of Pope Alexander VII., A.D. 1655, and is represented on his coins.

To-day at an early hour in the morning the Cardinals, Archbishops, and Bishops, and the members of the religious Orders of Rome,

² Sess. xiii. cap. 5.

who were to take part in the procession, assembled at the Vatican; and the Mass was commenced by the Pope in the Sistine Chapel. After the Mass, the Pope ascended the *talamo*, and the procession was formed. The Regular Orders took the lead, each of the members bearing a lighted torch in his hand. They walked in the following order:—

1. The Franciscans.
2. The barefooted Augustinians.
3. The Capuchins.
4. The Girolamites.
5. The Minims of S. Francesco di Paola.
6. The Franciscans of the third order.
7. The Conventual Minorites.
8. The Reformed Minorites.
9. The "Minori Osservanti."
10. The Augustinians.
11. The Carmelites.
12. The "Servi di María."
13. The Dominicans.

No Jesuits were there. *That* order seems to take a pride in setting itself apart from the rest.

Then came the *Monastic Orders*:—

1. The Olivetans.

2. The Cistercians.

3. The Camaldolites.

4. The Monks of the order of Mte. Cassino.

5. The Lateran Canons of S. Salvatore.

Then came the Students of the “Seminario Romano,” followed by the *Secular Clergy* of Rome, viz. :—

1. The fifty-four Parochial Incumbents of Rome.

2. The Canons and “Beneficiati” of the Collegiate Churches of Rome.

3. The Chapters of the four lesser Basilicas of Rome.

4. The Chapters of the three greater or Patriarchal Basilicas of Rome; that is, of S. Maria Maggiore, St. Peter’s, and, lastly, of S. John Lateran.

Each of the Basilicas has its own insignia, which consist of a large *Padiglione* or Pavilion, like a huge umbrella, with bells, and of large massive Crosses, some of which were very magnificent.

Then came the members of the Papal Chapel, and other officers of the Pope, among whom were the “Camerieri Segreti,” who bore the *triregni*, tiaras, or triple crowns of the Pope;

there were four of these tiaras; then the Penitentiaries of the Vatican; then the mitred Abbots, and then the Bishops and Archbishops, of whom there were about a hundred, in their dresses of white and gold, with white mitres; then the Cardinals,—Antonelli was among them;—then the Papal Guard, then the Conservators and Governor of Rome.

Last of all, in the distance, were seen the fans of white peacock's feathers in the air, and between them the Pope, carried aloft on men's shoulders under a splendid baldacchino, in the attitude of adoration of the Host, which is set in a magnificent *ostensorio* of gold and jewels, fixed before him.

The Pope *appears* to be *kneeling*, but is he really so? Two wooden legs projecting from behind serve sometimes to keep up the semblance of the attitude of adoration; whether this was the case in the present year I cannot say; but I know from an eye-witness that this device has been resorted to.

The baldacchino is supported successively by the pupils of the different colleges of Rome, the German, the Urban, the English, and the Irish.

The procession passed onward, singing the celebrated Hymn³ of Thomas Aquinas,—

“Pange lingua gloriosi corporis mysterium,
 Sanguinisque pretiosi, quem in Mundi pretium
 Fructus ventris generosi rex effudit Gentium.
 Nobis datus, nobis natus ex intacta Virgine,
 Et in mundo conversatus, sparso verbi semine,
 Sui moras incolatus miro clausit ordine.
 In supremæ nocte cœnæ recumbens cum fratribus,
 Observata lege plene cibis in legalibus,
 Cibum turbæ duodenæ se dat suis manibus.
 Verbum caro panem verum Verbo carnem efficit,
 Fitque Sanguis Christi merum, et, si sensus deficit,
 Ad firmandum cor sincerum sola fides sufficit.
 Tantum ergo Sacramentum veneremur cernui;
 Et antiquum documentum novo cedat ritui:
 Præstet fides supplementum sensuum defectui.
 Genitori, Genitoque, laus, et jubilatio,
 Salus, honor, virtus quoque sit, et benedictio:
 Procedenti ab utroque compar sit laudatio. Amen.”

And another also by S. Thomas Aquinas⁴,—

“Sacris solemniis juncta sint gaudia,
 Et ex præcordiis sonent præconia;

³ Which may be seen in *Daniel's Thesaurus Hymnologicus*, i. p. 251; the other Hymns here mentioned may also be found there; see pp. 63. 196. 252. 254; ii. 97.

⁴ See *Daniel, Thes. Hymn.* i. 252.

Recedant vetera, nova sint omnia,
Corda, voes, et opera.

Noctis recolitur ecēna novissima ;
Qua Christus creditur agnum, et azyma
Dedisse fratribus, juxta legitima
Priseis indulta patribus.

Post agnum typicum expletis epulis,
Corpus Dominicum datum discipulis,
Sic totum omnibus, quod totum singulis,
Ejus fatemur manibus.

Dedit fragilibus corporis ferculum ;
Dedit et tristibus sanguinis poculum ;
Dicens, Accipite quod trado vasculum,
Omnes ex eo bibite.

Sic Sacrificium istud instituit,
Cujus officium committi voluit
Solis Presbyteris, quibus sic congruit,
Ut sumant, et dent cæteris.

Panis Angelicus fit panis hominum,
Dat panis cœlicus figuris terminum :
O res mirabilis ! manducat Dominum
Pauper, servus, et humilis.

Te trina Deitas, unaque poscimus :
Sic nos tu visita, sicut te colimus :
Per tuas semitas duc nos quo tendimus,
Ad lucem quam inhabitas. Amen."

And another by the same Author,—

“ Verbum supernum prodiens,
 Nec Patris linquens dexteram,
 Ad opus suum exiens,
 Venit ad vitæ vesperam.

 In mortem a discipulo
 Suis tradendus æmulis,
 Prius in vita ferculo
 Se tradidit discipulis.

 Quibus sub bina specie
 Carnem dedit et sanguinem,
 Ut duplicitis substantiæ
 Totum cibaret hominem.

 Se nascens dedit socium,
 Convescens in edulium,
 Se moriens in pretium,
 Se reguans dat in præmium.

 O salutaris Hostia,
 Quæ Cœli pandis ostium,
 Bella premunt hostilia,
 Da robur, fer auxilium.

 Uni, trinoque Domino
 Sit sempiterna gloria,
 Qui vitam sine termino
 Nobis donet in patria. Amen.”

And that ascribed by some to S. Ambrose,—

“ Salutis humanæ Sator,
 Jesu voluptas cordium,

Orbis redempti Conditor,
Et casta lux amantium.

Qua victus es clementia,
Ut nostra ferres crimina,
Mortem subires innocens,
A morte nos ut tolleres?

Perrumpis infernum chaos;
Vinetis catenas detrahis;
Victor triumpho nobili
Ad dexteram Patris sedes.

Te cogat indulgentia,
Ut damna nostra sarcias,
Tuique vultus compotes
Dites beato limine.

Tu dux ad astra, et semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium. Amen."

And another also ascribed by some to the same writer,—

" Aeterne Rex altissime,
Redemptor et fidelium,
Cui mors perempta detulit
Summæ triumphum gloriæ:

Ascendis orbes siderum,
Quo te vocabat cœlitus
Collata, non humanitus,
Rerum potestas omnium;

Ut trina rerum machina,
Calestium, terrestrium,
Et inferorum condita,
Flectat genu jam subdita.

Tremunt videntes Angeli
Versam vicem mortalium :
Peccat caro, mundat caro,
Regnat Deus Dei caro.

Sis ipse nostrum gaudium,
Manens olymbo præmium,
Mundi regis qui fabricam,
Mundana vincens gaudia.

Hinc te precantes quæsumus,
Ignoſce culpis omnibus,
Et corda ſurſum ſubleva
Ad te ſuperna gratia.

Ut cum repente cœperis
Clarere nube Judicis,
Pœnas repellas debitas,
Reddas coronas perditas.

Jesu tibi ſit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In ſempiterna ſæcula. Amen."

And that also by Thomas Aquinas,—

"Lauda Sion Salvatorem, lauda Ducem et Pastorem, in
hymnis et canticis.

Quantum potes, tantum aude, quia major omni laude,
nec laudare ſufficiſ.

Laudis thema specialis, panis vivus et vitalis, hodie proponitur.

Quem in sacra mensa cena, turbæ fratrum duodenæ datum non ambigitur.

Sit laus plena, sit sonora, sit jueunda, sit decora mentis jubilatio.

Dies enim solemnis agitur, in qua mensæ prima recolitur hujus institutio.

In hac mensa novi Regis novum Pascha novæ legis Phaso vetus terminat;

Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.

Quod in cena Christus gessit, faciendum hoc expressit in sui memoriam.

Docti sacris institutis, pane in, vinum in salutis consecramus hostiam.

Dogma datur Christianis, quod in carnem transit panis, et vinum in sanguinem;

Quod non capis, quod non vides, animosa firmat fides, præter rerum ordinem.

Sub diversis speciebus, signis tantum, et non rebus, latenter eximiae;

Caro cibus, sanguis potus; manet tamen Christus totus sub utraque specie;

A sumente non concitus, non confractus, non divisus, integer accipitur.

Sumit unus, sumunt mille; quantum isti tantum ille; nec sumptus consumitur;

Sumunt boni, sumunt mali, sorte tamen inæquali, vita vel interitus;

Mors est malis, vita bonis: vide paris sumptionis quam sit dispar exitus!

Fracto demum Sacramento, ne vacilles, sed memento,
tantum esse sub fragmento, quantum toto tegitur;

Nulla rei fit scissura; signi tantum fit fractura: qua nec
status, nec statura signati minuitur.

Ecce Panis Angelorum, factus cibus viatorum; vere
panis filiorum, non mittendus canibus.

In figuris præsignatur, cum Isaac immolatur; Agnus
Paschæ deputatur; datur manna patribus.

Bone pastor, panis vere, Jesu nostri miserere: tu nos
pasce, nos tuere, tu nos bona fac videre in terra
viventium.

Tu, qui cuncta scis, et vales, qui nos pascis hic mortales,
tuos ibi commensales, cohæredes et sodales fac
sanctorum civium. Amen."

These Hymns are followed by several Psalms,
the 19th, 28th, 29th, 32nd, 65th, 83rd, 102nd,
144th.

When the Pope entered the Church, a loud
flourish of military music burst forth, which
was not in harmony with the ceremonial.
Then followed the "Te Deum," and the Pope
was carried up toward the Altar, and de-
scended from the *talamo*, and placed the host
upon the altar, and held it up to the multi-
tude, who bowed in adoration before it.

The Ex-King and Queen of Naples were

present at the ceremony, and many members of their family.

Such was the ceremonial of the *Corpus Domini* in the year 1862.

It displayed in a striking manner the spiritual power of Rome. The Pope might be compared to a General at the head of his troops. He passed as it were in review his vast ecclesiastical army of regular and secular clergy, all united in one great religious act, with sound of music, and colours flying, all ready for the battle.

But when we come to examine the true character of this magnificent spectacle, we may feel an emotion of awe, and almost shudder with dread.

The act, in which the Pope, Cardinals, Bishops, and Clergy, regular and secular, of Rome were engaged, was one which brings out, in the strongest manner, the dogma of the carnal presence of Our Blessed Lord in the Holy Eucharist, the dogma of Transubstantiation. And yet it sets at defiance the words of the Saviour Himself, who instituted the Lord's Supper, and whom it professes to revere. Why is the Sacrament to be broken,

as it were, into two? Why is the Eucharistic *Bread* to be chosen as an object of veneration, and why is no homage to be paid to the Eucharistic *Cup*? If adoration is due to the one, why not to the other? And why was it required that all this vast multitude should bow their heads before the consecrated wafer, and yet not one of these assembled thousands was invited or permitted to comply with our Lord's command, "*Take, eat;*" "*Drink ye all of this?*" Why were the people *ordered* to *adore*, and not one of them *permitted* to *communicate*? And yet the Pope is to be acknowledged by the whole human race to be the Supreme Head of the Church, and the Representative and Vicar of Jesus Christ!

If, also, the crowd, which assembled here on this day, really believed—and if the Pope and Cardinals and Bishops really believed—that Jesus Christ Himself was there bodily present in that wafer before their eyes, how is it to be explained that the people could venture,—and were permitted by the Vicar of Christ, and by the Cardinals and Bishops who passed in procession among them,—to gaze and to talk so familiarly as they did, and to behave with

as little reverence as if they had been at a theatre?

All the Hymns and Psalms used on this occasion (as in all the religious services of the Roman Church at Rome) were in *Latin*. Few, if any, of the vast multitude of the people assembled did, or could join in them, or understand them. By retaining the *Latin* language in her services,—now that Latin has ceased to be a living tongue,—Rome maintains the dominion of her Clergy above the Laity; and she unites with herself her Bishops and Clergy from all parts of the world, such as are gathered at Rome at this time, in one hierarchical language. She would be doing well, *if* the worship of God were designed to be ministerial to sacerdotal dignity, and to her own aggrandizement, and not to the Divine glory and to the salvation of souls.

The brilliant splendour of the magnificent equipages of the Cardinals and Bishops, who took part in the ceremony, could not fail to suggest many reflections.

The Piazza dazzled the eye with the gold and scarlet of that magnificent cavalcade, and with the rich colours of their carriages, and

the gaudy trappings of their horses, and the embroidered liveries of their servants. Few of the Cardinals were content with one servant behind their carriage, but must needs have two or three tall lacqueys crowded together on the footboard at the back of their splendid vehicles.

If the Pope of Rome and his Hierarchy were resolved to inspire and keep alive a feeling of popular indignation against the *temporal* power of the Roman See, they could not devise a more effectual mode of doing so, than by this pompous ostentation of sacerdotal pride and pageantry on such an occasion as this, when they profess to meet together for a spiritual purpose,—for the solemn worship of Him, “Who was a Man of Sorrows and acquainted with grief⁵,” and “Who had not where to lay His head⁶,” and who instituted the Holy Sacrament of His blessed body and blood on the eve of His bitter Passion.

We went in the evening to the Church of Santa Maria sopra Minerva. Though its archi-

⁵ Isa. liii. 3.

⁶ Matt. viii. 20.

tecture is of a heterogeneous kind,—Gothic mixed with Palladian,—and though the stained glass is of a poor style of art, yet they produce more of a religious feeling of solemnity than is usually engendered by Roman Churches; many of which are noble and magnificent buildings, but are deficient in those hallowing and awe-inspiring influences which are the best characteristics of a Christian sanctuary. How brilliant are the ceilings of Santa Maria Maggiore and of S. John Lateran! but are they not more like *temples* than *churches*?

The dim religious light of this Church was soothing and tranquillizing after the gaudy spectacle of the morning. The congregation was waiting for a sermon by a Dominican friar. He took for his subject the vision in the bush at Horeb to Moses, “*Abscondit Moyses faciem suam, non enim audebat aspicere*”¹. The act of adoration, by which Moses showed his reverence for God manifesting Himself in the flame of fire in the bush, was exemplary (he said) to Christians, and taught them a lesson which they greatly need to

¹ Exod. iii. 6.

learn,—what their veneration ought to be for the “augustissimo sagramento dell’ Eucaristia,” which was commended to their religious meditation on this day. He then proceeded to consider the Holy Eucharist,—

1. As a proof of divine love.
2. As the means of human strength.

He dilated on the evidence shown of Christ’s love in the Holy Eucharist, instituted by Him on the eve of His crucifixion, to be the instrument by which His perpetual presence would be vouchsafed to His Church, even till His second Coming; and which therefore is a never-failing source of spiritual strength to the faithful. “Why” (he asked) “were the primitive Christians so eminent in courage and in love? It was because they communicated with Christ daily in the Holy Eucharist. How was it that S. Lawrence was enabled to smile with joy amid the flames? It was because One ‘like the Son of God’ was with him in the fire. Why should not we be like the first Martyrs in Christian graces? We also may be Martyrs, if we know where our strength lies—in communion with Christ. But you say this is an age of progress, it is an

age of light; and that we do not need the spiritual graces by which the Martyrs were enabled to do and suffer what they did. But, brethren, how are we to make real progress, except by following Christ, who is the Way? How are we to be really illuminated, except by coming to Him, who is the Light? True Progress and genuine Light cannot be found except in the Catholic Church. Come, therefore, come boldly to her, come hither to us, and feed upon Christ; come, and eat His flesh*. How much better, and how much happier would you thus be, than in following the frivolous pleasures and dissipations of the world! If you have Christ with you, you will escape death. How often may we say to Christ in the words of Martha, ‘Lord, if Thou hadst been here, my brother had not died!’”

There was one portion of the subject which was not touched upon, viz. the requisite dispositions, of repentance, faith, charity, for the reception of the Holy Eucharist; and the

* He did *not add “Drink His Blood.”* It is painful to observe how Roman Preachers are met by difficulties produced by the doctrines and practices of their own Church.

impression left on the hearers might perhaps be that the work would be effected for them, without correspondent efforts on their part; perhaps something of the “opus operatum” showed itself in the discourse: but preachers cannot say every thing, and let us therefore be content with what we heard, which seemed to be spoken from the heart.

Vespers followed.

CHAPTER XXIX.

ROME (*continued*).

Friday, June 20th.—Called on Signor Augusto Castellani, Via di Poli, who has one of the most beautiful collections of works in gold and gems in Rome, especially from ancient works of art found in Etruscan tombs, and in the Christian catacombs; and who has added to the honours gained for the name of Castellani by his father and by his brother in the history of art. He has written a learned discourse on ancient working in gold, of which he gave me a copy. He observes, as a remarkable fact, that the Romans in their admiration for *Grecian* art, were almost blind to the beautiful works of *Etruria*, which, having been brought to light by excavations in her ancient sepulchres, are better known and appreciated at Rome in the *present* age than they were in the

days of Augustus. The discoveries made at Herculaneum and Pompeii show that the Italian workmen in metallurgy at that time had degenerated from the standard of centuries long past; and after the fall of the Roman Empire a gradual decline was visible, till the fifteenth and sixteenth centuries, when it received an original and indigenous impulse in the school of Benvenuto Cellini. But this was of short duration, and the art sunk to its lowest depth in the seventeenth century. It has now been revived by means of the inspiration derived from the objects of ancient art which have recently been brought to light. Any one who is interested in such graceful and exquisite specimens as were produced in former ages, will be greatly gratified by a visit to the richly stored apartments of Signor A. Castellani.

Visited the Vatican; pictures and sculptures, which I will not attempt to describe.

The following notes were made by one of my companions:—

Friday, June 20th.—Went to the Vatican. Picture gallery. Small but exquisite collection. Domenichino's Communion of S. Je-

rome, Raffaelle's Transfiguration, and Madonna di Foligno, all in one room. One did not know which to look at first, or most; Raffaelle is in all his glory here. His picture of the Coronation of the Virgin, however contrary to the religious principles of any but a Roman Catholic, is exquisite as a work of art; the grace, the ease, the refined beauty of those figures and faces must delight every one. In the upper portion of the picture the Virgin is seen receiving the crown from our Lord, amid the rejoicings of angels, her whole air expressive of reverence and humility. In the lower part, the Apostles are standing round the open tomb filled with beautiful flowers, and are looking up into heaven. There are two other pictures on the same subject near it. One, originally designed by Raffaelle, but executed by Giulio Romano and Penni, is, of course, in a later style. There is more attempt at dramatic expression and variety of attitude in it, but it is not half so pleasing as the former picture. A third, something in the Perugesque style, by Pinturicchio, is the only one that represents the Virgin kneeling. Fine picture of the Empress Helena by Paolo

Veronese, and life-like portrait of a Doge by Titian. There are some small early pictures by Raffaelle, little gems in their way, the colour so pure and bright, and the drawing so delicate, as to remind you of the pictures in an illuminated prayer book or missal, in the golden age of illuminating. In his early pictures the figures are more or less in the costume of the day; the classical draperies belong to his later style. Any one who will compare the Sposalizio at Milan with his last great work will see this at once, and I think most people will confess, that though they may not be so grand and bold as those he afterwards executed, there is something more delightful about those simple early figures.

CHAPTER XXX.

ROME (*continued*).

Saturday, June 21st.—Went to the Collegio Romano, the College of Jesuits, where I was courteously received by Padre Tongiorgi, the keeper of the Museum. The object which interested me most in that Museum, was the *Graffito*, or rude sketch made by a sharp *stilus* in the cement of the wall of a chamber at the south-western corner of the Palace of the Cæsars in the Palatine Hill, near the Church of S. Anastasia in the *Orti Nusiner*, where it was discovered by workmen making excavations in 1857, under the guidance of Padre Garrucci, and whence it was removed for security to this place. This sketch represents the figure of a man with the head of an ass; the arms are outstretched on a cross, and the feet rest on a transverse piece of wood.

On the right side of this figure, and rather

lower than it, is a man raising up his left hand with the fingers extended, and from the inscription on the sketch it is clear that he is intended to be represented in the act of adoration.

The inscription is as follows, but in ruder characters than these:—

ΑΛΕΞΑΜΕΝΟC
ΣΕΒΕΤΕ
ΘΕΟΝ

that is, *Alexamenos is adoring (his) God.* The word *σέβεται* is written *σέβετε* by a common confusion of *αι* and *ει*, which had the same sound in ancient times, as they still have in the mouths of the inhabitants of Greece at this day. The Echo in Callimachus, responding to *ναιχί* by *ἔχει*, is well known. I copied yesterday three Christian inscriptions in the Vatican in which *κεῖτε* stands for *κεῖται*, and *αἰτῶν* for *ἐτῶν*, and *αῖσισεν* for *ἔζησεν*.

This sketch and inscription are evidently from the hand of a heathen in primitive times, who had access to the Palace of the Cæsars at Rome, perhaps was an inmate of it, and reviled the religion of Christ. Alexamenos,

no doubt, was one of his comrades, a Christian, and is here held up to derision for his faith in Christ crucified.

I was informed by Padre Tongiorgi that the word *pædagogium* was found inscribed in the chamber of the Palace of the Cæsars where this sketch was discovered. Perhaps, therefore, it was a caricature drawn by one of the slaves who had the charge of the younger members of "Cæsar's household," and who designed it as a sneer on one of his fellow-slaves.

The *Christians* who dwelt at Rome in Apostolic times, were confounded in the popular mind with the *Jews*. The scoffs of the multitude against the Jews were readily applied to the Christians. The Roman historian, Tacitus, asserts that the Hebrews in their Exodus from Egypt were led to springs of water by a herd of wild *asses*, and that, on this account, they paid religious honours to that animal¹. As Tertullian² observes, "Somniāstis caput *asininum* *Deum* nostrum esse; hanc Cornelius Tacitus suspicionem fecit."

¹ *Tacitus*, Hist. v. 3.

² *Tertullian ad Nation. i. c. 11. Apol. c. xvi.*

The heathens eagerly seized the notion, and converted it into a calumny against the *Christians*, and profanely asserted, “caput asinimum *Deum esse*” to the Christian; and Tertullian¹ makes mention of a satirical *picture*, painted in his own day, with an inscription, “*Deus Christianorum Onokoites*²?”

This *Graffito* from the Palace of the Cæsars at Rome exhibits in a striking manner the contumelies to which the Gospel of Christ was exposed in early times, in the Roman Court and Capital.

The Christians were charged with adoring a man who had died on the cross. They did not deny the fact: “We preach Jesus Christ, and *Him crucified*³. ” “God forbid that I

¹ The same thing is asserted by the heathen Cæcilius, in the dialogue of *Minucius Felix*, c. ix., “audio eos turpissime peudis caput asini consecratum venerari.” See *ibid.* c. xxviii.

² *Tertullian*, *Apol.* c. xvi.

³ Is it possible, that the act of our Lord in choosing an *ass* on which to ride in triumph to Jerusalem, and to receive the homage of the multitude, could have been abused into an occasion for giving more currency to that ribaldry?

⁴ 1 Cor. ii. 2.

should glory, save in the *Cross of Christ*⁷," wrote St. Paul, the Apostle of the Gentiles; although that Cross was to the "Jews a stumbling-block, and to the Greeks foolishness⁸."

This *graffito* from the Palatine is, I believe, the *earliest* representation that is known to exist of the *Crucifixion*⁹. Strange it is, that it should be a caricature, and that the caricaturist should bear witness to the insults which the Gospel endured and overcame; and that the Cross of Christ, which was the laughing-stock of Rome and of the world, should, in a few years after this sketch was drawn, have dislodged the Roman Eagle from her Imperial standards, and have floated on the banners of her armies, and have been set on the diadems of her Kings!

Strange also it is, that the hand of a caricaturist should bear witness to the truth, that the primitive disciples not only confessed that Christ had suffered *death as man* upon the

⁷ Gal. vi. 14.

⁸ 1 Cor. i. 23. Gal. v. 11.

⁹ I was assured of this by the Cavaliere G. B. De Rossi, who is one of the best living authorities on all that concerns the history of early Christian Art at Rome.

cross, but should also attest the fact that they worshipped Him as God!

There is reason to believe, that the Apostle St. Paul, in his first imprisonment at Rome, which is described at the close of the Acts of the Apostles, dwelt in the neighbourhood of the Palace of the Cæsars¹. In one of his Epistles written at that time from Rome, the Epistle to the Christians of Philippi,—which had then been recently colonized by Rome,—he says that his “bonds were manifest *in all the Palace*”; and he sends special greetings in that Epistle from “those of *Cæsar’s household*.” May we not suppose that Alexamenos the Christian, who is ridiculed in this caricature, for worshipping the crucified Saviour as God, may, either directly or derivatively², have

¹ The Author may perhaps be allowed to refer to his note on Philippians i. 13, for evidence of this.

² Phil. i. 13.

³ Phil. iv. 22.

⁴ If Padre Garrucci’s reasonings are correct concerning the age of the bricks of which the chamber was built, where this graffito was found, it is not earlier than the age of Adrian: see Garrucci’s brochure, “Il Crocifisso Graffito in Casa dei Cesari,” Roma, 1857; it contains a good fac-simile of the graffito, p. 5, and I am indebted

been brought to the knowledge and faith of Christ, by the teaching of St. Paul? How affecting are the Apostle's words in that Epistle, when placed by the side of this caricature! "Let⁵ this mind be in you which was also in Christ Jesus, Who, being in the form of *God*, thought it not robbery to be *equal with God*; but made Himself of no reputation, and took upon Him the form of a *servant*, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself, and *became obedient unto death, even unto the death of the Cross*. Wherefore God hath highly exalted Him, and given Him a Name which is above every name, that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue *should confess that Jesus Christ is Lord, to the glory of God the Father.*"

I was informed that there are now about 500 students in the Collegio Romano, which to it for other information concerning this interesting sketch.

⁵ Phil. ii. 5.

is under the care of the Jesuits. This number, I suppose, includes the pupils of other colleges of Rome, who are under training for Holy Orders, and who resort to the Collegio Romano for attendance on lectures there; so that a very large proportion of the Candidates for the Ministry at Rome are more or less under the influence of the Jesuits. It is remarkable that this religious Order, which has been driven from almost all other countries in Europe, should be the most dominant at Rome. The character of its principles and teaching in Politics, as well as Theology, may be inferred from its literary organ, the "*Civiltà Cattolica*," which has its agents in all parts of the world, and is honoured with the Papal imprimatur.

On the 13th of this month, there was a grand display of the poetical and musical proficiency of the pupils of the Collegio, at the Church of S. Ignazio, which was magnificently illuminated for the occasion. In the presence of a large number of Cardinals, Archbishops, and Bishops, from all parts of Christendom, and an immense audience, the youthful students of the Collegio Romano

recited their compositions in various languages, with musical interludes, in honour of the Japanese Martyrs lately canonized, and of the "glory of the Vatican."

These juvenile prolusions were received with bursts of applause. Some of these exhibitions are now used as occasions for political pasquinades against the King of Italy; and verses are current, which were recited by the students of the Collegio Romano in honour of the *Japanese Martyrs*, in which Victor Emmanuel was compared to the Emperor Julian the Apostate;

"Qui pur si lotta contro un *Giuliano*,
Che ha d'Agno il volto, di Lupo il cor;
Ha pur l'Italia un re Sultano
Di borse e talami trionfator."

Could there be a more significant proof of the *political* design of the Canonization of the Martyrs of Japan than such effusions as this? By the side of these may be set the following, which I read inscribed on the Church of S. Ignazio;

"Viva Pio Nono
Il nostro Re,
Splendor del trono,
Cui pari non è."

Another specimen of the antagonism between the Papal Hierarchy and the Crown of Italy may be mentioned here. On the 5th of May last, when the King of Italy was at Naples, he announced his intention of visiting the Cathedral, and of worshipping there. The Archbishop of Naples was not there, and the whole body of the Canons deliberately absented themselves.

This has since been made the subject of a judicial process, (27th June,) and the members of the Chapter have been condemned by the Supreme Administrative Council of Naples to a fine, equal to the loss of one year's income, for this act of contumacious disrespect to the Sovereign.

Such unhappy bickerings as these are omens of coming evil.

CHAPTER XXXI.

ROME (*continued*).

WENT in the afternoon of June 21, to the Church and Convent of S. Carlo ai Catinari, which stands to the north-west of the Ghetto: I had a long interview there with one of the most learned men of Rome, the celebrated Barnabite Father, Carlo Vercellone. Passed through a long corridor, hung with dark portraits of members of the order, and found him in his cell, which was well stocked with folios.

The literary world is much indebted to him for the edition of the Vatican Manuscript of the Septuagint, and New Testament, which had been prepared for publication by Cardinal Mai. Padre Vercellone has published a Dissertation on the Vatican Manuscript, and on Mai's edition of it, Rome, 1860; in which he

bears a high and honourable testimony to the learning and labours of the late Cardinal.

At p. 14 of that Dissertation are some remarks on the singular fact, that before the appearance of Mai's work, the Church of Rome had *never given to the world an edition of the Greek Testament* in the city of Rome itself¹. The learned author of the Dissertation frankly avows his regret that this was so; because, he says, “if Rome had published a New Testament in Greek, *that* edition must have been the *standard edition*.” But may not a question be asked here? Is it probable that now, when Rome *has* at length printed a Greek Testament, *that* edition will be adopted as the model text? Will the *Roman* edition of Cardinal Mai be the *standard* edition? No, assuredly not; the learned Author of the Dissertation owns its imperfections (p. 16). And if the Church of Rome can give to the world standard editions of the Bible, how is it that she has never yet published an

¹ The art of Printing had been discovered for four centuries, and yet “The Mother and Mistress of all Churches” had never printed a single copy of the Gospel of Christ in its original tongue.

edition of the original *Hebrew* of the *Old Testament*!

He modestly declined any credit for his own work in the publication of the Greek Testament, and said that all that had been done was due to the influence and labour of the Cardinal. “Mai had made the ‘primo passo;’ and now no impediment would be raised at Rome to the publication of a *correct* edition, or even of a *fac-simile*, of this celebrated Manuscript, which was almost inaccessible to our forefathers.”

Let me add here, that I was assured by the enterprising publisher of Mai’s edition, M. Spithöver, that, when the times became more quiet, (would that there was a fair prospect of this!) he hoped to be able to publish the Vatican Manuscript in the same manner as the Codex Alexandrinus and Codex Bezae have been printed in England.

Padre Vercellone is also the editor of two editions of the Vulgate: one is already completed, and consists of the text alone, in a revised form; the other is in course of publication, with critical notes and collations of MSS. He handed me the first volume, which was on

his shelves; and I turned to his note on the celebrated text, Gen. iii. 15, and observed that he there candidly avows, that the true reading of the text is *not* “*Ipsa conteret caput tuum;*” and therefore *that* text cannot be applied to the *Blessed Virgin*, but refers to the *seed* of the woman, which is Christ^{2.}.

When I expressed my gratification at seeing this frank acknowledgment, which the reader may find in his notes now published³, he replied, “We build nothing on that text,” “Noi non edifichiamo nulla sopra quel testo.”

I am sure that the *learned men* of Rome, such as Padre Vercellone confessedly is, do

² The same truth is ingenuously avowed by one of the most learned men of the Church of Rome in the present day, Monsignor Emilio Tiboni, of Brescia, in his excellent work, *Il Misticismo Biblico*, p. 570, Milano, 1853, where he says, “Il senso era, la promessa della vittoria che sopra il demonio avrebbe portato il *Messia*.” Unhappily for the cause of sound learning, Monsignor Tiboni has been deprived of his professorship in the seminary at Brescia.

³ As the reverend father’s notes are before the public, I do not feel that I am violating that confidence, which ought to regulate private intercourse, by relating his avowal and his own explanation of it.

not venture to build any thing on that text, for the exaltation of the Blessed Virgin. But the question is, Does not the *Church of Rome*, in her appeals to her *people*, build a great deal upon it? Does she not allow and encourage her Preachers to do so? In fact, is not *that text* the *principal* passage of Holy Scripture to which the *Pope himself* referred in his famous decree, in which he promulgated the dogma of the *Immaculate Conception* of the Blessed Virgin in St. Peter's Church on Dec. 8, 1854¹? and is not the Blessed Virgin “of the Immaculate Conception” represented in pictures and statues by the Church of Rome as treading under *her* feet the head of the Serpent? Is she not so represented in the engraving pre-fixed as a frontispiece to Passaglia’s elaborate work, printed at the Propaganda at Rome, on behalf of the doctrine of the Immaculate Conception? Does not therefore the Church of

¹ In which are the following words: “Sanctissima Virgo per Illum (i.e. Christum) venenatum caput serpentis *immaculato* pede contrivit;” and thence he proceeds to say that *she has* trodden under foot all heresy, which is a head of the serpent; “eunetas semper interemit hæreses.”

Rome build a great deal on that text? And since her learned men candidly avow that the text refers to *Christ*, and not to the Virgin, does she not, in this respect, as in many others, build her own and her people's faith on an insecure foundation? Does she not build her house on the sand? And if so,—“great will be the fall thereof.”

Had to-day a conversation with a learned Italian divine. He said that we Englishmen were unjust to the Church of Rome in complaining that she paid so much respect to the Vulgate. “The Church of Rome,” said he, “is a Latin Church, and the Vulgate is only her *Version*.⁵

I replied that the Church of Rome in the fourth Session of the Council of Trent, had made the Vulgate to be the *standard* of Holy Scripture *for all other* Churches who *never spoke* the Latin language. And though it is true, that the Latin Vulgate was at first the *Version* of Holy Scripture for the Roman people, yet now that the Roman people have long since ceased to speak Latin, the Vulgate

⁵ Matt. vii. 27.

can hardly be called a *translation* to them. We in England might as well call the *Anglo-Saxon* Bible *our translation*. The Scriptures were not written in Latin, but in Hebrew and Greek: *Latin* was the *mother tongue* of those who composed the Vulgate: the Vulgate itself was a *translation into* their mother tongue; and it was made by them, in order that the people might understand the *Scriptures*, which were written in Hebrew and Greek, which they could not understand. Therefore the Romish Latin Vulgate is itself an argument for the use of the *mother tongue of the people* in the public worship of God; and it is a strong argument against the Church of Rome, which clings to the Latin, now that Latin has ceased to be a living tongue; and it shows the wisdom of our English Reformers, who abandoned Latin in public worship and in reading the *Scriptures*, and adopted English in its place. A blessed thing would it be for Italy, if the Church of Rome would act in a similar way.

My friend changed his ground, and commenced a vehement attack upon us. “ You have no explicit Faith.”

I assured him, that “we receive all that is revealed in Holy Scripture, and all that had been deduced from Scripture by the Ancient Catholic Church, and all that was confessed by her in the three Creeds.”

“But that is not enough; our Lord is ever with His Church, and she now has the same power as she had in the primitive ages.”

“Yes, but *not* of inventing any thing *new*; *not* of *adding any*, new article to the faith ‘once for all delivered to the Saints.’”

“No: but she may *declare* what all are to believe; and all must receive her declarations as true.”

“But the Church of *Rome adds new articles to the ancient Faith.* The Pope, in February, 1849, and again in August, 1854, by desiring all Roman Catholic Bishops to pray that he might be *enlightened* as to his future decision concerning the dogma of the Immaculate Conception, and by proceeding in December, 1854, to decree that the doctrine was *thenceforth* to be believed by all, virtually owned that it had *not been* professed as an Article of Faith by the Church for eighteen centuries; and the Pope added *that* doctrine, as a new

article of Faith, in the nineteenth century after Christ. And is it not the usual language of the Papacy and Church of Rome, that in their present troubles they place their hopes especially on the intercessions of the Blessed Virgin, *because* the Pope has recently *added new lustre* to her crown, and placed a *new aurora* on her brow by the dogmatic decree of the Immaculate Conception?"

"Well, but how," he asked, "do you obtain any definitions of Faith?"

"We have them from Christ Himself speaking to us in Holy Scripture interpreted by the ancient Church Universal. Whatever doctrine can be shown to us in Scripture, and to have been believed and professed by the Ancient Church universal, *that* we believe: whatever is not in Scripture, and was unknown to the ancient Church universal, *that* we reject as new; and in what concerns the doctrines of Christianity, whatever is *new*, is *false*."

"But the Church needs a *living Interpreter* of the Faith. In cases of controversy where

⁶ See, for example, the language quoted in the "Civiltà Cattolica," 3rd May, 1862, p. 353.

is *your* Judge? Where is your living interpreter of the Truth? Is it a woman? Is not the Queen of England the Head of your Church?"

"No; the Kings and Queens of England do not bear that title⁷."

"But are not they Judges of Articles of Faith?"

"No; they are not Judges *of* the laws of the Church; much less, *above* the laws of the Church, or *against* them; and they can only pronounce sentence by means of their Ecclesiastical Judges, *according* to the *received Laws* of the Church of England, which are the Laws of Christ in Holy Scripture, as interpreted by the consent and usage of the ancient Catholic Church. Our Sovereigns possess no more right over the Church than was claimed by ancient Christian Emperors; they cannot perform any sacred function, but

⁷ It is well known that the title "Head of the Church" was laid aside by Queen Elizabeth; she was not entitled Head of the Church, but "Supreme Governor over all persons in all causes," and the limited sense in which that title is borne, is explained in Art. XXXVII. of the Church of England.

they are bound to take care that those functions are duly discharged by those persons whose office it is to perform them."

"But how can your spiritual persons perform those functions? They have no claim to succession from lawful Bishops of the Church."

"Yes, they have; and their succession has been acknowledged even by Roman Catholic *Divines* ⁵."

* It would be disingenuous to deny that considerable amendments are needed in the processes by which the Laws of the Church of England are administered in causes of Heresy; and it is much to be desired that judicious measures might be adopted for the better cognizance of such matters. The circumstances of the times call loudly and imperatively for them.

As it is the part of true wisdom to listen patiently to the objections even of the bitterest adversaries, let me set down here the words of Dr. Döllinger in his recent work on "The Church, and the Churches," p. 166:—"In the Gorham dispute, they (the Anglican Churchmen) have suffered a double defeat: first, that the question has been decided according to the opinion and in favour of the Calvinists; and that lay state officials, acting in the name of the Queen, have been recognized by almost the whole Clergy, and of course by the People, as the highest Tribunal, indeed the *only organ of the otherwise dumb English Church*."

As may be seen in the passages quoted in Theophilus

"But they can have no lawful authority except by union with the see of St. Peter."

"How can this be shown? Even if we suppose that the Pope *is* the successor of St. Peter (which has not been proved), then we know from the Holy Spirit in Holy Scripture, that even St. Peter himself was 'resisted to the face by St. Paul⁹', because he was to be blamed; and if the successor of St. Peter separates himself from Christ, by 'teaching for *doctrines* commandments of men'¹, and will not communicate with any who do not join with him in his errors, then we know that, if we avoid those errors and cleave to the true faith, we shall be favoured by Christ, as the man in the Gospel was, who was excommunicated by the Jews² because he professed Christ; and if we are in communion with Christ, we hold to the Head of the Church, and are members of His body which is the blessed company of all faithful people."

He bore testimony to the learning of *Eng-*
Anglicanus, Part II. chap. vii. As to the Laws of Judi-
cature in Ecclesiastical matters, in the Church of Eng-
land, see there, Part III. ch. vii.

⁹ Gal. ii. 11.

¹ Matt. xv. 9.

² John ix. 34.

lish Divines. "But," said he, "learning will not avail, without the aid of the Holy Spirit; and you cannot have that, except by communion with the Catholic Church" (i.e. the Church of *Rome*). "Your gifts and graces are marred by your schism. Return to the bosom of your Mother, who opens her arms to embrace you."

The preceding conversation confirmed me in a conviction, that the Church of Rome is eagerly on the alert to avail herself of any heretical tenets that may be put forth by members of the English Church, and to use them as weapons against her; and as instruments for alluring persons from the English Communion to herself.

The objections, which have recently been made against the Inspiration and Veracity of the Bible by some who hold office in the Church and Universities of England, have been seized upon with avidity by the Church of Rome, and have been made the ground of accusations against the English Church and Universities for their connivance at such impeachments of the authority of Holy Scripture.

It must be honestly avowed, and be deeply deplored, that such attacks as these upon the

Word of God are preparing a triumph for Infidelity on the one side, and for Romanism on the other.

The use that is made by the Romish Church of these unhappy writings, which have recently been put forth by persons in high places among us, ought surely to have the effect of awakening the zeal of all good men in the Church of England, and of stimulating them to waive their minor differences, and to unite with one heart in strenuous endeavours to strengthen the bands of godly discipline now so much relaxed among us, and to join with one consent in defending the oracles of God.

Those also in England who may be startled and staggered by the bold and blasphemous denials, which we now hear, of the divine origin of Holy Scripture, and may be tempted thereby to fall away to the communion of the Church of Rome as offering them shelter from such assaults, and as providing for them a harbour of peace, may be earnestly and affectionately requested to remember, that in *that* Church the Holy Scriptures are treated with contempt, which can hardly be matched by

any thing which is said or done in any other communion of Christendom, and even by the partizans of Rationalism.

The Church of Rome has placed her own traditions on a par with God's Word, and has made that "Word of none effect by those Traditions." She has put the Apocrypha on a par with the words of the Holy Ghost. She makes her own Latin Version to be the standard of Scripture. She teaches that the Scripture *derives* its authority from *herself*. She sets up the Pope as the divinely-appointed Interpreter of Scripture, and requires all to receive his perversions of it, as Scripture. Above all, she withholds the Word of God from her people, and keeps them in a state of bondage and blindness, and ignorance of Scripture. She allows her Cardinals and Bishops to apply the most disparaging language to God's Word, and to call it "defective and obscure," "a leaden rule," "a nose of wax," and by other opprobrious terms².

Whatever may be the sins of individual members of the Church of England—and

² I have substantiated these assertions in another place. Sequel of Letters to M. Gondou, Letter IV.

much certainly there is, over which we ought to mourn with sorrow and shame—yet it is not by the writings of persons *in* the Churches of England or Rome that this question is to be decided, but by the *conduct* of the *Churches themselves*. How does the Church of Rome treat the Scriptures? *That* is the point. Has she ever printed a single edition of the *Hebrew Bible*? Did she ever print an edition of the Greek Testament for more than three centuries after the invention of printing? Does she circulate the Word of God? Does she not proscribe its circulation? Does she ever read a single chapter or verse of the Bible at Rome in the ears of the people in their own tongue? Does she allow them to have Bibles? No. Does she not set the Bible at defiance in innumerable ways, in her doctrines, her polity, and her worship⁴?

Let such questions as these be answered, before she ventures to exult with triumphant scorn over a sister Church, on the ground of the wounds she is now receiving from the hands of some who ought to have been among the first to defend her.

⁴ See, for instance, above, p. 156.

Let her be desired to consider—let her advocates ponder well—whether there are not remarkable signs, which show that Rome has fulfilled, and is fulfilling, some of the most solemn and awful prophecies of Holy Scripture, and bears a striking resemblance to the Jewish Church of old, which had the Scriptures, but overlaid them with her traditions; and for her punishment was blinded, and was not able to see the sense of the Scriptures, and which “fulfilled the Scriptures in condemning Him” “who is the Truth ?

A friend, who has the best means of ascertaining the feelings of the Church of Rome at the present juncture, assures me that she is flushed and intoxicated by the recent demonstration of the Episcopal concourse at Rome; and entertains an unbounded confidence in her strength and security, and is actuated by an eager desire, and earnest resolution, to make the most strenuous efforts to maintain her own supremacy, and to crush all who resist her. She is also elated by hopes of England’s conversion, which are inspired by

English Ecclesiastics, especially English neophytes, who are very zealous and sanguine, and have considerable influence at Rome. She is dazzled with her own temporary and partial successes, and is almost blind to her real dangers.

When the King of Babylon made a great feast to a thousand of his lords, and drank wine out of the holy vessels of God, and praised his gods of gold and silver,—then, in the same hour, came forth the fingers of a man's hand, and wrote upon the wall the doom of the city; and in that night Babylon was taken, and the king was slain⁶.

⁶ Dan. iv. 1—5. 30.

CHAPTER XXXII.

ROME (*continued*).

Sunday, June 22nd.—Went to the English Church. After the service spent some time in what may be called a subterranean Church of ancient Christian Rome,—one of the Catacombs,—that of S. Callistus. On this, “the first day of the week, when the disciples came together to break bread¹,” what happy and holy hours were spent here by the first believers, who heard the voices of St. Paul, St. Peter, S. Clement, and S. Ignatius! How much strength and courage was derived from the ministries of religion in these quiet chambers, in the days of trouble and persecution! How many Confessors and Martyrs went forth

¹ *Acts xx. 7.*

with joy from the Catacombs to face the wild beasts in the Colosseum !

There is something very interesting in the excursion from Rome to this Catacomb, which is on the right hand of the Via Appia. In your way to it, a little while before you arrive at the Arch of Drusus, and the gate of S. Sebastian, you pass the tombs of the Scipios on your left. These monuments date from the time when the dead were *buried* by the Romans, and not *burnt*.

The most ancient name that has been found here is that of L. Scipio Barbatus, who was Consul in B.C. 259, and distinguished himself in his exploits against the Carthaginian fleet, and by his attack on Corsica and Sardinia. His son was also buried here, and some other members of his family. For many centuries their tombs remained unnoticed, and it was not till A.D. 1780 that they were brought to light. Unhappily they were not allowed to remain unmolested. The irreverent curiosity and meddling activity of a heartless Archæology rifled the Sepulchre of the Scipios, and despoiled it of its venerable contents, and transferred the tombs to the halls of the

Vatican Museum, and placed some counterfeit inscriptions—records of its own unfeeling profaneness—in their stead.

This Sepulchre of the Scipios suggests many interesting reflections. One must occur to every one who visits it. The greatest names of that illustrious family are *not* recorded there: an instructive memento of the worthlessness of mere contemporary fame. “Vivorum censura difficilis,”—ἀμέραι δ’ ἐπίλοιποι μάρτυρες σοφώτατοι. “Ingrata Patria, ossa mea non habebis,” said the noblest of the Scipios,—an exile at Liternum. The next in glory to him, Scipio Africanus Minor,—he who took Carthage,—is generally supposed to have been murdered in his bed. His name was *not* found in the “Tomb of the Scipios.”

Soon after you have passed the Tomb of the Scipios you arrive at a vineyard (Vigna Codini), also on your left, where are three Columbaria, or large subterranean chambers, in which are the cinerary urns, arranged as in pigeon-holes (whence the name), and containing the ashes of many of the household of the Cæsars.

An examination of the *names* which occur in

the inscriptions contained in these Columbaria, and which commemorate the persons whose ashes were committed to the urns, reveals some interesting coincidences with those which are found in the salutations of St. Paul, at the close of his Epistle to the Romans. We have here the name *Tryphæna*, a name borne by one of the Roman women who "laboured in the Lord" (Rom. xvi. 12). The names *Philologus* and *Julia*, mentioned by St. Paul (Rom. xvi. 15), are also found in the Columbaria of the Imperial household. "Amplias, the beloved in the Lord," has also a namesake in one of these monuments.

Other correspondences might be mentioned². Whether the names in the Columbaria belonged to any of the *same* persons as those who are mentioned in the Epistle, cannot be determined; but they seem to confirm the inference, derivable from other evidence, that the Roman Church, in its infancy, consisted in a great measure of persons of the humbler

² The above have been already observed by the Rev. Professor Lightfoot, in an interesting article in the "Journal of Classical and Sacred Philology," No. X., for March, 1857.

class, such as freedmen and slaves, and that in the great Metropolis of the world, “God chose the *weak* and *foolish* things to confound the *mighty* and the *wise*; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence³.” Having visited these Columbaria in the Vigna Codini, you proceed along the road to the Arch of Drusus, the son of Livia (afterwards wife of the Emperor Augustus), celebrated by Horace⁴ for his victories in Rhœtia, the younger brother of one Emperor, Tiberius, and the father of another, Claudius, and more noble than either, though he never filled a throne.

You then come to the gate of S. Sebastian, and soon afterwards you arrive at a door on your right, which leads to a Vineyard, in which is the Catacomb of S. Callistus, or, as it was called in ancient times, “Cœmeterium Calisti.”

Thus, then, in a small compass, we have a specimen of the various modes of sepulture

³ 1 Cor. i. 27—29.

⁴ Hor. Carm. iv. 4. 14.

among the Romans; first, that of *burial* in the days of the Republic, then that of *burning*, and again that of *burial*, which was restored and rendered universal by belief in the doctrines of Christianity, especially the doctrine of the Incarnation of the Son of God, and of the indwelling of the Holy Spirit in the temple of the human body, and of its future Resurrection to glory and immortality; doctrines which had such influence on the world, that in a few years after the age of Constantine, scarcely a single body was *burnt* within the limits of the Roman Empire.

This was one of the great social revolutions which were wrought by Christianity. It gave dignity and hopes to the *body*, which it had never enjoyed before. There is not, I believe, any one known instance of the burial of a body *within* the walls of Rome, in the Heathen times of the *republic*³. Intramural burial was forbidden by the XII Tables. Death was an unclean thing in the eyes of the Heathen and Jewish world. But the Grave has been sanctified by Christianity; and when the Empire

³ That of C. Publius Bibulus was not within the walls of the Servian City.

became Christian, the bodies of holy men were buried beneath the altars of the churches.

The Catacomb of Callistus is in a garden, as was the tomb of Him who “brought life and immortality to light” by His glorious Resurrection from the dead. In this garden, when we visited it, the flowers of summer were blooming in the sunshine in rich colours. The natural type of Christian unity, the Vine, and the emblems of sleep and resurrection, the flowers blooming from the earth, were happily combined with this peaceful funeral scene of Christian rest and hope.

“Cœmeterium *Callisti*,” such was the name of this Catacomb. Probably it was so called from the Roman Bishop of that name, who sat in the Episcopal see from A.D. 218 to 223, and whose Episcopate is described in no very favourable terms in the recently recovered treatise of his contemporary, S. Hippolytus; but Callistus is now venerated as a Saint and a Martyr by the Church of Rome⁶. In the Roman Breviary he is said to have *enlarged* this *ancient* cemetery⁷, (it was therefore prior

⁶ See *Breviarium Romanum*, Oct. 14.

⁷ *Ibid.* In *Via Appiâ vetus cœmeterium ampliavit*, in